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Presented

to Mrs Will Rung

J. O.
Superior

January 24th
1888.



J. R. Shaw

THE
LIFE AND WORDS
OF THE
REVEREND JOHN KNOX SHAW.

DISCOURSES ON RELIGIOUS SUBJECTS
AND
A BRIEF BIOGRAPHY.

" . . . from his spirit and his blood
Did flow a fair and fertile flood
Of thoughts and deeds, both wise and good."

[PRINTED FOR PRIVATE DISTRIBUTION]

D. H. CARROLL,
BALTIMORE, MARYLAND.
1887.



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* * Introduction. * *



THE publication of this volume is a "labor of love" by the sons of Mr. SHAW, who desire to honor the memory of a good father by distributing among family and friends, and perpetuating to their survivors and successors, this record of his life and words.

The Discourses were written by Mr. SHAW in 1849, when he was stationed at Pennington, New Jersey, or then copied from previous writing, for the purpose solely of instructing his children. His own Preface, on page 77, sufficiently explains his object. There is something exceedingly pathetic in this solicitude for their welfare, which could not cease its efforts with life, but would fain continue the utterance of loving monition long after death had silenced his voice. And so it is impossible to consider these words without feeling that "he being dead yet speaketh."

These Sermons constitute, in some sense, a legacy to his children—a heritage of wisdom—the resultant of a life-long study of the highest themes, combined with sagacious observation of the world. They embody his “conclusion of the whole matter”—a scheme of faith and life which he commends to them; as it were saying, “Hear, O my sons, and receive my words. I have taught you in the way of wisdom. I have led you in right paths.”

The Discourses are, as he tells us, of studied simplicity in style. They are logical in form, plain, terse, compact, vigorous. They treat mainly of the great primary doctrines and duties of Christianity. They do not contain any novelties of opinion, but the settled, steadfast beliefs of old-fashioned orthodoxy. They doubtless represent the staple of the preacher’s thought; but they lack, as must the written sermons of a truly extempore speaker, those elements of his speech which his contemporaries declare to have been its most effective qualities; viz., vivid picturesqueness of illustration—constraining power of exhortation—fervor of pathetic appeal—adaptedness of the idea to time and place—and spontaneity of manner, the tears, gestures, tones, looks, which rose unbidden witnesses to his words.

It is the testimony of some aged people yet living, who knew him in his prime, that his Gospel "was not in word only, but also in power, and in the Holy Ghost, and in much assurance."

When such a one—accustomed to speak in an elevation of mind analogous to the "fine phrenzy" of the poet, with all his faculties stimulated by strong emotions, and even more, with genuine religious enthusiasm, and under the persuasion of God's blessing—essays to write down coolly, from memory, the "thoughts that breathed and words that burned," he can but, at best, make the argumentative outline, the mere osseous structure, of the address. And the written sermon will bear to the spoken much the same relation as the lawyer's brief to his plea before the jury.

These Sermons, then—of the greatest interest and value to those for whom designed, and worthy of consideration by all who appreciate lucidity, sincerity, certitude, and loyalty to Scripture in the preaching of the Gospel—yet are to those which men heard from his living lips, on the self-same texts and themes, like the fossil of a fern leaf in a bit of slate—an exquisitely accurate preservation of the form, but wanting the charm of vitality in that very leaf, glowing and quivering in the light and air of the geologic ages.

The Discourses are preceded by a Memoir of Mr. SHAW, which has been compiled from an incomplete diary which he left; and from a sketch of his life, published (1865) in "The New Jersey Conference Memorial," and a later manuscript, by his old and dear friend, the Rev. A. E. Ballard. Whenever quotations appear from the Diary, they are marked (A), and from Mr. Ballard, (B).

The volume opens appropriately with a most admirable portrait, out of which the benign features of this good man, and faithful, useful preacher of Christ, look forth to greet one with a benediction.

A. M. C.



The Annals

OF A

Useful Life.



IN MEMORIAM.

JOHN KNOX SHAW.

10 APRIL, 1800.

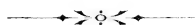
4 OCTOBER, 1858.

FOR THIRTY-THREE YEARS A BLAMELESS, DEVOTED,
AND EMINENTLY USEFUL MINISTER
OF CHRIST.



— T H E —

Annals ; of ; a : Useful : Life.



JOHN KNOX SHAW was born at the town of Newton-Hamilton, in the south of County Armagh, Ireland, on the 10th of April, 1800. His name, the place and period of his nativity, and some family traditions concerning these, are suggestive of elements which conjoined to fashion his character and career.

His ancestors, at least on the father's side, were not of the ancient Irish race amid which he first drew breath, but of Scottish blood. At some period, now unknown, perhaps during the migration of the "plantators" of Ulster, they crossed into that northern province of Ireland, and in the fruitful plains of Armagh found a home.

It is a part of their genealogy, cherished by them with proper pride, and embodied in Mr. SHAW's name, that a descendant of that sturdy old patriot and Puritan, John Knox, had intermarried with a Shaw of earlier generations. They had his spirit as well as blood, for they were Presbyterians of the "straightest sect."

Yet, these earlier fathers of the family also formed Irish alliances, so that the strong and sober sense of the Scotch was tempered by the vivacity, humor, and eloquence of the Celt. And thus, while his name, and blood for the most part, was Scotch, and his life, from earliest infancy, grew in America, yet he may be classed by his birth with that great number of Erin's sons who have enriched our age, our country, and, above all, the Church with which his name is indissolubly associated.

His life, derived from such sources, began with this century, that, destined to mark most glorious advances in civilization, opened, however, gloomily enough; for all Europe was then engaged in wars, which, beginning ten years before, did not cease until the Peace of 1815. In all lands the lamentable waste of war induced evils which no country suffered more than Ireland, that had also special grievances of her own. She was then emerging

from one of the many crises of her chronic discontent with English rule, and the insurrection of 1797, in which seventy thousand men perished, had just been smothered in the ashes of burned hovels and the graves of slaughtered victims.

In the very year of Mr. SHAW's birth the "Union" was accomplished. Martial law prevailed throughout the kingdom; oppressive rents and taxes were levied upon agriculture, while manufacture was almost legislated out of existence. Universal distress, and vague dread of worse fate yet to come, oppressed the people, and it is no wonder that migration to the free, prosperous, young Republic across the seas, began even among the comparatively fortunate Protestant farmers of Ulster. Then, and thus, arose one of those great periodic waves of population that so mightily affect the course of history. This one bore the infant JOHN, in his mother's arms, across the Atlantic, even as an earlier carried his ancestor from Scotland to Ireland.

His father was a pioneer in the great army of emigrants that has added millions of souls to the vital currents of our national existence. To have thus carried the fortunes of his family from the land which, even yet after all the mitigations of this age, remains the poorest, saddest, and most

hopeless in all Christendom; to the far-off and little known States of the West; and through a long, perilous, and painful voyage, evidences in him qualities of foresight, enterprise, and courage. For there is now on earth no space so wide to be traversed as the Atlantic then; no clime so distant as America from Ireland then; no change of residence involving such uncertainties, and requiring such fortitude, as that pilgrimage, which was therefore assumed only by the bravest and hardiest. Mr. Shaw, the elder, was, without question, sustained in his purpose by his good wife, who was a woman of deep piety, and would be likely to consecrate their plan by prayer, and then turn away from home and friends and native land, in the faith that they were led by the hand of God.

Thus it was when the babe, JOHN, was less than a year old, that the family took ship, and, after a stormy voyage of six weeks, landed at Portsmouth, N. H. They came, as did usually the emigrants of that day, with some substance, the proceeds of a sale of considerable property in the old country. Thus Mr. Shaw was able to purchase a good farm in Washington, Cambridge Co., N. Y., to stock it and to begin its tillage with sufficient capital to warrant his expectation of suitably providing for his family. There were five children:

three daughters and two sons—JOHN, the youngest, and ALEXANDER, who went West, and died in early manhood at the city of New Orleans. They were trained in a happy home, and educated so far as the opportunities of the time and place afforded. These consisted of the studies in the country schools, supplemented by private tutoring from the teachers who were employed by Mr. Shaw. He was specially solicitous on behalf of JOHN, whom he destined for College and a profession; but, unfortunately, as it then appeared, his plan was thwarted by the serious embarrassment of his affairs. Either through lack of business capability or ignorance of the avocation he had chosen, he gradually parted with his money, then mortgaged his farm, and finally lost the whole of his property. Thus JOHN's attention was turned from his books to a search for some work by which he might earn his own living and aid his parents in the support of his sisters.

He was now, in his sixteenth year, so far advanced toward the energy, ambition, and discretion of manhood that he left home—as he said—“to seek his fortune.” His first efforts were modest enough. He engaged in selling, through the country, books—“Pilgrim's Progress,” and such like works. Yet he achieved more than moderate suc-

cess; for in seven months he earned the sum of \$150—no mean amount in that pursuit, at that day, and for a mere youth.

He then, with his gains of money and experience, returned to his father's house, where an attack of remittent fever brought him to death's door. It had, doubtless, developed during the vicissitudes of his journeyings through the country, where he must have endured often, bad shelter, poor fare, and exposure to the weather. Then began, or for the first time declared itself, a tendency to the disease which forty years after ended his life. He became so ill that the physician despaired of his life, and indeed notified the family that his patient must die. He knew his condition, and writing years afterward in his Diary, he says:

(A) "I was awakened to a sense of my danger. I saw myself to be poor and miserable, helpless and wretched. No ray of light from Bethlehem's Star shone upon my pathway. All was gloom. All was misery. Cheerfully would I have given the world, had it been mine, for one short hour; so invaluable is time and so trivial is earth, when eternity appears in view to an unprepared soul."

But his devoted mother could not give him up.

(A) "She took herself to prayer, and, feeling there was no aid to be hoped for from man, she

looked to God, spending the night in intercession. The burden of her cry was, 'I cannot give up my son. He is not prepared to die.'"

Mr. SNAW always devoutly believed that his life was prolonged in answer to this "fervent, effectual prayer" of his mother, and he never forgot her faith and courage, or the effect upon himself when he could vaguely discern through his delirium the despair of the father at the physician's verdict, and the unconquerable cheerfulness and hopefulness of the mother who persisted in asserting that God had answered her prayer, and granted her an assurance that her son would live.

He had been a youth of singular morality and correctness of conduct — standing aloof from the vices of his equals, and devoting himself to study rather than to the pleasures of his age; but he was not decidedly pious. In fact, his mind was wholly preoccupied by the ambition to attain success as a man of affairs, and he had given little attention to the claims of religion. Now, however, he was like a man suddenly aroused from slumber by the call of danger. His spiritual struggle, protracted through several days, was most severe; but, as always for the sincere, contrite, and earnest soul, he came at last into the favor of God through the merit and mediation of the sinner's Saviour.

and attained at once peace of conscience, purification of heart, and that elevation of motive and energy of faith which marked his character henceforward.

His account of his conversion is interesting, being typical of all such moral crises, and withal indicative of his own characteristics. The thorough-going energy of his penitence and prayer, the fervor of his enthusiasm, the unhesitating confidence and certitude of his belief, were qualities, thus early manifested, which dominated his whole religious life. He says: (A) "Sincerely, earnestly, importunately did I cry, 'God be merciful to me, a sinner.' After many days of deep distress, deliverance came. I was enabled to rest my burdened soul on Jesus, who spoke to me, saying, 'Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?' I had not left my sick-room, but so transforming and renovating was the blessing I then received that both mind and body participated in the restoring influence. I immediately arose to my feet, clapped my hands in an ecstasy of joy, and with a loud voice praised the God of my salvation; for, from a realizing sense could I say, 'O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me.' So delighted was

I with the experience I had obtained that I sent for my friends and neighbors, testifying to them that all my sins were forgiven, that I had been brought from the power of darkness, and translated into the kingdom of God's dear Son. Some heard me, and, like Nicodemus, were ready to say, 'How can these things be?' Others concluded that my mind, through severe and dangerous illness, had become deranged, and that when physical strength should be regained, these things would pass away. But, though many years have passed since the day of my spiritual birth, I have abundant reason to be unfeignedly thankful to God, that the blessing then received remains, and I fondly anticipate that to the end of my earthly pilgrimage I may be enabled to testify, from personal experience, that Jesus Christ came into the world to save sinners, and to be ready always to give, in answer to every man that asketh me, a reason of the hope that is in me, with meekness and fear; and then throughout the annals of a blissful eternity, may it be my happy privilege to unite with the ransomed and joyfully sing, 'Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and the Lamb, unto Him be glory and dominion forever and ever. Amen.'"

The leisure of his convalescence was employed in painstaking study of the Scriptures, a practice he observed all his life, until most of the New Testament, and large portions of the Psalms and Prophecies, were stored away in his memory. In thus searching for God's will he became convinced of his duty to make a public profession of religion and to unite with the Christian Church. His attention was naturally directed first to the Church of his forefathers, and, in fact, he was strongly inclined to worship at her altars, but found himself utterly unable to accept the Calvinistic doctrines which, it was expected, he should subscribe on entering her fellowship. He was not familiar with any other creed or Church, and so remained for a time unattached, yet observing strictly the exercises of piety, and even warning his friends who were careless, "to flee from the wrath to come."

The fact of his thus standing aloof for a time from church-association, on conscientious grounds, is note-worthy in one so young, and even praise-worthy as indicating considerateness, scrupulosity, and freedom of mind. He would not be swayed, in so high a matter, by prevalent opinion, custom, education, or the influence of friends.

In a little while he accepted the position of teacher at White Plains, N. Y., where for the first

time he came in contact with the Methodists. His interest in them was excited by hearing their preacher deliver a sermon without manuscript, and with a force, fervor, and directness which won his approbation. He sought acquaintance with the minister, who invited him to his house, gladly responded to his inquiries, and loaned him the "Book of Discipline of the Methodist Episcopal Church." Herein he found a body of doctrine, and a form of polity, corresponding with what he believed to be the teaching of the Bible. Moreover, the manner of worship among these people was congenial to him, and their declarations of experience so agreed with his own that he felt the bond of spiritual kinship with them. A formal union with the church was a matter of course. He was thus a Methodist—not by birthright, or early association, or family influence—but from choice and conviction, when he was now a man of more than usual intelligence and independence of mind.

He writes: (A) "On the day when I joined the Methodist Church, the leader of the class examined me as to my experience, and, after hearing my testimony, placed his hand upon my head, and said, in a most affectionate manner, 'My son, I have somewhat to tell thee. Be thou faithful unto death, and thy Lord will give thee a crown of life.'

Often in after-life did I think of the advice thus given, and resolve to live conformably to it, fully believing that, if true to my Master and faithful to His cause, I should, through grace, at last come to the glories of the heavenly world. My first leader has, doubtless, long since finished his course, for he was then a venerable man, and will be pleased to meet him whom he thus advised, on the blissful shores of immortality."

At this period he employed the hours which he could reserve from his duties, in systematic study, of the Bible, and of such religious books as were accessible to him. He also exercised his powers in writing on the themes which then, and thereafter always through life, had a fascination for his mind — those which deal with man's relation to his Maker.

(B) "He noted daily all the occurrences which transpired in reference to his soul, whether of inward experience or outward providence. Every moment of time, and every fact of life, was pressed into the spiritual education through which he was passing, and which God was using as a preparation for the higher work that He intended soon to place in his hands."

The result of this course of culture appeared afterward in the exactness, clearness, cogency, and

scripturalness of his preaching; but no visible product of his study at this time remains, although he wrote much, and even published a volume of religious poems. An edition of one thousand copies was sold, but, unfortunately, none have been preserved. It would be interesting to compare these products of the first ferment of his mind, with those soberly, solidly, argumentative sermons which were the work of his mature powers.

On the completion of his engagement at White Plains, he accepted a like position at Bloomfield, New Jersey. There being no Methodist church at this place, he united with the society in the nearby town of Belleville. In a short time his brethren were convinced of his piety, and secured his appointment as class-leader.*

* In Methodist nomenclature, a Leader is one appointed to the spiritual oversight of a class, consisting of a variable number of persons who meet weekly for religious conversation. An Exhorter is a person authorized to address public meetings, but not to preach a formal sermon. A Local Preacher is one who conducts worship, and preaches occasionally, or even frequently in different places, but has no pastorate, and usually pursues an ordinary avocation. He is a lay-preacher. Such a one recommended to the Annual Conference is admitted "on trial," during which, for two years, he preaches, generally in conjunction with an Elder, and pursues a prescribed course of study, after which he is received by vote of the Conference into "full connection," and is ordained Deacon. For two years more he continues his novitiate in service and study, when he is ordained Elder or Presbyterian.

Stations and Circuits are pastoral charges consisting, usually, the former of one church, generally in a town or city; the latter of many

He devoted himself with characteristic single-ness of purpose to the duties of his office. The church then conferred upon him authority to exhort, which imposed the duty of holding public meetings. The blessing of God on his efforts brought a revival of religion, during which many were converted. The membership of his class was quadrupled. By this time he was persuaded of his call to preach the Gospel of Christ. His previous perplexities over this matter were dissipated, he tells us, when, on turning to his Bible, he saw these words, "The Lord God and His Spirit hath sent me."

And now the Church, having applied her tests of fitness for the ministry, accounted him worthy. He "ministered well" these minor offices, and so "purchased to himself a good degree." According to the prudent custom of the Methodists—more strictly observed in those days than in these, when too often the examination of candidates as

"appointments" or preaching-places, served mostly by two men—the "Preacher in charge" and the "Junior Preacher." These remain in one place one, or then not more than two, and now not more than three, years.

A District is an association of adjoining pastoral charges under the supervision of a "Presiding Elder," who is a sort of sub-bishop, traveling through these charges so as to visit each, at least four times a year, when the Quarterly Conference of all the local officials is held. The Presiding Elder remains not more than four years in one District.

to their "gifts, graces, and usefulness," is waived in favor of graduating diplomas—his capacity for the ministry was adjudged from actual work done. His signal success as a leader and an exhorter, in connection with manifest intellectual qualifications, was the ground of his licensure as a preacher. The same Quarterly Conference of his circuit which granted this license, also, at the same session, held November 19, 1824, recommended him for admission as a probationer in the itinerancy, or regular ministry of pastors and preachers, in connection with the Philadelphia Annual Conference.

The official Minutes record that, at the session of that body, held April 14, 1825, at Philadelphia, JOHN KNOX SHAW was "received on trial," in company with six others, among whom were Thos. B. Sargent and Anthony Atwood, both distinguished in later years—the latter still surviving in peace and honor.

He was appointed to Hamburg Circuit, where he preached his first sermon, at Snufftown, Box County, N. J., from the text, "What is man, that Thou art mindful of him?"

He was then just twenty-four years of age, and his ministry and life, ending together, continued from that time thirty-three years, which were divided between the following places, that

shared, in turn, the benefits of his energetic, evangelical labors, viz.:—1825-26, Hamburg Circuit; 1827-28, Asbury Circuit; 1829, Patterson Station; 1830, Essex Circuit; 1831-32, Staten Island Circuit; 1833, New Providence Circuit; 1834-35, Long Branch Circuit; 1836-37, Pennington Station; 1838-39, Swedesboro Circuit; 1840-41, Camden Station; 1842-43, Mount Holly Station; 1844, Burlington Station; 1845-46-47-48, Camden District; 1849-50-51-52, Trenton District; 1853-54, Franklin-Street Station, Newark; 1855-56, Morristown Station; 1857-58, Warren-Street Station, Newark.

In drawing an outline of the story of his life, the chronology here indicated has been carefully followed.

1825—26.

Hamburg Circuit lay along the north part of the border line between New Jersey and Pennsylvania, extending slightly into New York. It measured three hundred miles around, including thirty preaching-places. Yet it had only one church, and that unfinished. The services were held in school-buildings, court-houses, dwellings, often in

log-cabins, and sometimes in groves. To serve such a charge two preachers held services twice and thrice on Sabbaths, and four or five times on the intervening days of three weeks—the fourth being devoted to rest and study.

In that region, then, the people, scattered on farms through a country bare of towns, were mostly poor, with habits homely to the point of coarseness. Yet, as is usually the case in a primitive state of manners, they were heartily hospitable. They gladly shared the rude shelter of their homes, and the hard fare of their boards, with their preachers, who rode through the settlements, apostles, not only of religion, but of education, of cultivation, and all the humanities. It is not possible fully to estimate the value to the moral well-being of the nation, not to speak of their conquests for Christ's kingdom, of those pioneers who marched with the front ranks of migration as it pressed Westward, or of their immediate successors, like Mr. SHAW, who, in a rude and raw society, infused the great ideas which civilize and redeem mankind, and laboriously constructed religious institutions.

Their life and labors were heroic, yet genuinely human and woven of tears and smiles, of the sublime and the trivial, both in idea and action. Although truly messengers of God, and moved by

great motives, they were simple, natural, hearty men, and coming into intimate contact with unsophisticated human-nature they experienced many ludicrous and many pathetic adventures. Mr. SHAW'S diary abounds in the recital of both sorts of incidents, that cannot be copied in the limits of this sketch.

As the junior preacher, he had no home, literally going "from house to house," around the circuit, in tireless prosecution of his mission, save during the "rest week," which he spent with his parents, caring for their wants. To them he devoted his scant salary of not more than \$100, and, at least during one year, in their behalf cultivated, unaided, a field of corn, that yielded most abundantly, as though heaven smiled on his pious endeavor. He was a worthy successor of the great Apostle, who, unsurpassed in learning and labors for the Church, yet "wrought with his own hands" when need was. This was in Warren County, N. J., where he had purchased a property, mortgaging his own future for payment, in order to give his parents a settled home in their old age. It lay without his circuit, and in order to visit them he would sometimes ride fifty miles to and from his appointments.

He expected that, after the well-nigh invari-

able custom, he would be removed at the end of his first year, to another charge, and in fact, delivered farewell sermons at all the appointments; but the Bishop, at the Conference of 1826 in Philadelphia, bestowed on him the commendation of a continuance in his circuit. It was emphatic evidence of the opinion that he possessed, though a "prentice hand," more than average ability in the pulpit, discretion in the pastorate, and influence among the people.

His colleagues were George Banghart in the first, and Benjamin Collins in the second, year; who, as they were his pedagogues in the school of the itinerancy, and exercised a formative influence on their novice, should be mentioned here.

Mr. Banghart, it appears, was a man of ordinary talent and little education, but of singular devoutness, who won the affection of his abler associate. Of him, Mr. SHAW wrote, years afterwards: (A) "He was of medium size, but of fine appearance, had a piercing eye, and with all was blessed with a most melodious voice. The Lord called him, as He did Elisha, from the plow and sent him to labor in the Gospel field. If grace and usefulness constitute the requisite qualifications of a true minister of Jesus, then was he divinely authorized to preach."

Mr. Collins was of another type. He (B) "possessed a massive intellect whose power had been refined by acquaintance with the best poets. His preaching was often with extraordinary power. A divine afflatus seemed to possess him, and his sonorous voice, as sweet as strong, would pour forth sentences burning with spiritual fire, and elevated as the sublimest conceptions of the poets of our Israel." He was a student, a reader and thinker, yet unsurpassed in a common-sense apprehension of human nature. He greatly aided by advices, as to the cultivation of his mind and as to practical conduct, his young "yoke-fellow," who ever cherished his memory with profound regard.

Thus, even as Christ sent forth His disciples "two by two"—Methodism placed together the elder and younger preacher for a benefit mutual to them, and common to their Charge. This sort of association was vastly beneficial to Mr. SHAW, who in his early ministry thus learned of a simple-minded saint, and then of a saintly genius.

During this first pastorate, (B) "he preached over five hundred sermons, besides delivering numerous exhortations, leading a large number of prayer-meetings, and almost invariably meeting class after preaching. He visited constantly from house to house, and all this time was regularly

pursuing theological studies. When all this is considered, we have some idea of the herculean labors with which this devoted man of God commenced what was in truth to him the *work* of the ministry." In addition to this routine work, in connection with his colleagues, he raised funds for the erection of five churches, whose construction he supervised.

Several facts may be adduced to show his noteworthy success. (B) "He was invited to preach in the town of Milford, Pa. There was no church of any sort in the place, and but little Christian influence. He preached in the Court-House, and succeeded in winning the approbation of the people, who crowded around and urged him to come again. This he consented to do, and so added another to the already abundant list of his appointments. During the year he had the pleasure of receiving over fifty converts, of organizing a church, and of commencing a house of worship, which was completed the following year."

He also planted Methodism a few miles below Milford on the Delaware River. He was invited to preach on a week-day in the school-house, for which purpose the scholars were to be dismissed. When, however, he came after a long winter's ride over the mountains, he found that a party in oppo-

sition had won over the teacher to refuse compliance with the engagement. After some dispute, the little congregation of Gospel-hungry folk adjourned to a neighboring cabin, in the single room of which the preacher, well-nigh blinded and stifled by smoke, as decorously as possible observed worship. Here a class was formed, and among the first converts was the aged woman who had invited the church into her humble home. That cabin has since yielded place to a comfortable structure, with a flourishing Society.

At Newton, County Sussex, preaching was had in the Court-House, and on one occasion, when Mr. SHAW came, an important case was being tried. But strangely enough, the Law yielded precedence to the Gospel, and Court adjourned for divine service. In the same place, at another time, occurred an event in which he showed his readiness of resource. After preaching, he proceeded according to custom to lead the class. This was a private meeting for members only, the congregation being dismissed. But some twenty outsiders by agreement remained to hear the experiences of the Methodists, with an expectation of great sport. On being respectfully requested to withdraw they declined, on the ground that the building was public property. The preacher instantly began the exer-

cises, but instead of calling on the Methodists to speak, went from one to another of the intruders, "enquiring of each concerning his soul's state," and as he received no responses, bestowing on each a plain, pointed, but kindly lecture. At last he dismissed them, outwitted, chagrined, and sobered. And some, he tells us, who then meant to scoff, soon learned to pray. Among those converted was a young lady who afterwards became the honored wife of one of the Bishops of the Church.

He also made an appointment for occasional preaching at the home of his parents, which was five miles from a church. It was a great pleasure to his mother thus to receive the Gospel through her son.

Among the incidents of this period, which he delighted to relate in after life was this. In one of his pastoral visits he found a man who had been bed-ridden for five years. He was emaciated to the last degree. He bore marks of extreme suffering. Everything in the house indicated great poverty. On being asked what he needed, he said, "My brother, I am rich! rich! in present possessions, and I am heir to a great estate"—and placing his hand on a much-used Bible, he added, "this is my check-book. When I desire to make a draft on Heaven's Bank, I send up a promise

by the messenger of faith, with the name of Jesus attached, and it is always honored, for the promises of God are Yea and Amen in Christ Jesus."

These first years of his ministry in some sort prefigured all the rest, the story of which may now advance more rapidly. The scene will presently change to wider fields and larger duties, but he is the same man, only grown to a finer quality, that we have followed around Hamburg Circuit.

1827-28.

In the Spring of the first-named year the Philadelphia Conference met at Smyrna, Delaware, for at that time its boundaries were the "whole of the peninsula between the Chesapeake and Delaware Bays, and all that part of Pennsylvania lying between the Delaware and Susquehanna Rivers, and all the State of New Jersey, with Staten Island." At this session he was ordained to the Diaconate by Bishop Hedding, then recently advanced to the Episcopate and in the prime of his magnificent manhood.

In the list of appointments appeared this: "Asbury Circuit, John Finley, J. K. Shaw." This cir-

cuit embraced Huntingdon, Warren, and Morris Counties, N. J., with over twenty appointments. He began his work in a spirit which breathes in this paragraph from his journal: (A) "I have set out to be more faithful, and am resolved, whatever may oppose, to discharge my duty. When I take into consideration my calling, I think of the remark made by a Jewish Rabbi, in reference to the sacerdotal office: 'The work is great, and the reward is great; the day is short, and the Master is urgent.' When I review the past, I see that much of my time has been poorly spent, and shall I be prodigal of the present? The Lord forbid! Oh! that in me there might manifestly appear the work of faith, the labor of love, and the patience of hope. From my heart I can say, I desire to be useful in the kingdom of my Lord and Saviour Jesus Christ, and my prayer is, Oh! Lord, enable my poor dust to proclaim the glad tidings of salvation to my fellow-creatures with success. Make me strong in faith, unabated in zeal, patient in tribulation, and indefatigable in labors to promote the prosperity of Zion, and to extend the kingdom of the Prince of peace."

His desire was satisfied, and revivals attended his toil at many places, particularly at Flanders, where, among others, two young men were con-

verted, who afterwards became ministers in the Methodist Episcopal Church. He found here also an abundant harvest of seed "cast upon the waters"—"many days" before, for he met a gentleman who hearing him preach the previous year at a camp-meeting, from the text, "What shall it profit a man, if he gain the whole world and lose his own soul?" had gone home under a deep conviction, which resulted in his conversion. In a little while his wife and children were brought to Christ. He immediately opened his house for meetings, and a class was organized, of which he was made leader. It was one of those great changes, the record of which reads like a chapter from the book of Acts. This was the beginning of a growth which Mr. SHAW years after traced in the development of "a station of considerable importance, with a commodious church and parsonage."

One occurrence on this circuit may serve to mark a change of manners for the better since that day. At Tewksberry there was a tavern close to the church, where liquors were sold freely on the Sabbath. Indeed, it was the inn-keeper's day of profit—for many of the congregation gravitated from the house of God to the bar-room, especially if the services were protracted, when the thirsty would not hesitate to leave the church, and after

getting their drams to return. If reproved, then like Shimei of old, they would "curse the servant of the Lord." Yet even here many of these offenders became penitent, were converted, and forsook the tavern for the altars of God.

(B) "It was while traveling this circuit that Mr. SHAW formed the acquaintance of Rev. Wm. Loder, a local preacher of deep piety, extensive learning, and wide experience, who had introduced Methodism in that neighborhood, led the classes, and preached regularly and successfully the word of the Lord in the godless regions round about. The two men, though widely apart in years, soon discovered a unity of spirit which bound them together in Christian friendship, and Mr. Loder's house became a favorite home for the young preacher.

"Among the members of his family was an only daughter, whose modest worth soon made an ineffaceable impression upon his heart. Her deep and unaffected piety, her grace of mind and person, her gentle womanly ways, combined to deepen that impression, until they won from him the offer of all he had to give—his hand and heart—with the pledge of the tenderest care and fondest affection that it was possible for his ardent nature to bestow, a vow which his life amply redeemed. On

the 18th of May, 1828, they were married. He found in her a companion suited alike to his nature and his work. Her disposition was as generous as his own, though more largely controlled by prudence, a quality needed in the government of their household, for his liberality was lavish. Her heart was as deeply interested in the salvation of sinners as his own, and her mind delighted in the cultivation of all that is pure and good and beautiful in life. He esteemed her counsel of inestimable value to him in the prosecution of his work, and the home that her presence filled with sunshine was to him the sweetest spot on earth. She bore cheerfully with him all the sacrifices and hardships that the itinerant life compelled, and relieving him largely from the care of their family, left him free to pursue, with an almost entire consecration of his time, the work to which he had given his life. Her praise is in all the churches which they served, and many whom her gentle persuasions led to God, 'rise up and call her blessed.' For his part, no burden that he could bear was permitted to fall on her; no calamity, which he could suffer alone, visited her; and no happiness which he could procure, was wanting to her. He never hesitated to acknowledge the depth of his affection, but in a befitting and manly way,

openly avowed the intensity of his appreciation of the qualities of mind and heart which at first had drawn him to her, and which, in his estimation, made her 'value far above rubies.'"

1829.

At this session of Conference, in Philadelphia, Mr. SHAW was ordained Elder, by the venerable Bishop McKendree.

He was elected Assistant Secretary, which signified that his brethren thus early discerned in him a capacity for business. This office brought him close to the Secretary, the sainted George Cookman, whose memory, in traditions of his exceeding eloquence, elevation of character, and tragic fate, is yet cherished in the Church.

He was assigned this year to Patterson, one of the four stations which then existed in the State of New Jersey. Here he met with difficulties in administering discipline, the nature of which does not appear in his journal. It is probable, that in the necessary correction of some abuses, he met with opposition; but he did his duty, and even accomplished, as Mr. Ballard testifies, (B) "a con-

siderable degree of success." His diary holds this passage: (A) "Though the beginning was not auspicious, yet, upon the whole, the year has been, in some degree, successful. About fifty have been added to the church, whom I hope to meet in the better country, where there are no misrepresentations, no tribulations; but where peace, love, and harmony shall forever prevail."

1830.

His field now was Essex Circuit, including Morris and Essex Counties, N. J. Here he was associated again for a time with his dearly-loved friend, Benjamin Collins, who, however, was removed in mid-year to another charge, leaving Mr. SHAW alone. He had no extensive revival, yet a number of persons were converted throughout the circuit, and the church was very prosperous.

A notable event was the establishment of Methodism in Plainfield, where it has since attained such eminence. At first he could obtain no place for meetings but a wheelwright-shop. Here a class was formed, the infant society nurtured, and the worship observed of Him whose Church has often grown great in obscurity and humility and poverty.

1831-32.

These years were spent on Staten Island, where he began, most inauspiciously, what proved to be one among the pleasantest periods of his ministry.

Upon receiving his appointment at Conference, his predecessor informed him that the field was so barren he could not subsist unless he had means of his own. He therefore judged it prudent to visit the circuit before moving his family. He learned, to his discomfort, that an old tavern, entirely unfit for occupancy, had been rented for the parsonage. The stewards declining to seek another place, he leased, on his own account, a comfortable house, beautifully located on Long Island Sound. But at this time, and before he had preached at all, he was forced to return home, by the culmination of a serious ailment, which had exhibited premonitory symptoms during the session of Conference. His arduous labors had enfeebled his constitution, so that he was a suitable subject for pneumonic troubles. He had suffered for several weeks a severe pain in the chest, accompanied by racking cough, and now became so discouraged as to yield all idea of serving the circuit, and to request the Presiding Elder to supply his place.

In a few months, however, he had regained a

good degree of health, but endured martyrdom from a depression of spirits, which he found it difficult to conquer. Finally, yielding to the urgent advice of friends, he repaired to the island, in company with his faithful Benjamin Collins, for attendance on the Quarterly Meeting, where he preached with much force, fervor, and good effect. The people were greatly delighted, and the officials importuned him to settle among them, even if he could not preach constantly. He did so, and to their and his great satisfaction, was soon able to resume all the duties of his office.

The two years here were each marked by two noteworthy events. Those of the year 1831 were sad enough, being no less than the death of his now aged, most affectionate, and Christian mother, to whose comfort he lovingly ministered in her last days; and of his dear friend and "true yoke-fellow," Benjamin Collins, who lost his life by falling over a ledge of rocks into a deep ravine, at a camp-ground, near Clinton, New Jersey. He had just preached a most moving sermon, that closed with an eloquent elaboration of the sentiment, "Christ died for all." Mr. SHAW, who sincerely mourned the loss of this brother beloved, wrote his epitaph in these terms:

“Oft from the sacred desk did he proclaim
Salvation, free for every soul of man;
And wished that o’er his grave might be inscribed
This truth—that Christ for all mankind hath died.”

The year 1832 was signalized by a visitation of the Asiatic cholera. Mr. SHAW devoted himself, without restraint, by night and day, to visiting the sick, and administering the consolations of religion to the dying. Many of his flock perished, yet himself and his family, though greatly exposed, escaped, as by a special mercy of God, who, we may believe, shielded them in their dangerous duty.

Following this came the good gift from God of a great revival, when over one hundred persons were added to the church, which was also much quickened and strengthened. A number of interesting incidents in this work are recorded in his journal. One is thus written: “I was called at an early hour to see a neighbor, of whose conversion we had entertained but little hope. I found his wife upon her knees by the fire, absorbed in prayer, while her husband, a powerful, athletic man, lay on the floor, groaning in an agony of mind. The whole night had thus passed with them. I pointed them to Jesus, and in a little time they were able to rejoice in His salvation.”

Again he narrates the conversion of a confirmed drunkard, and of a noted infidel, an educated and cultivated man, who gloried in his godlessness. The former, after weeks of penitence, one evening, while stabling his horse, remembered that the Redeemer of the world was cradled in a manger; kneeled amid "the beasts of the stall," and there found Him, who hath many modes by which to reveal the truth of His condescending love to the hearts of men. The latter was led by God's Spirit, and without human intervention, to make a most humble confession of his sins. Both men became devoted Christians, and so remained faithful and useful for many years, until their removal to Heaven.

During this year Mr. SHAW succeeded in securing a good house, with some eight acres of land, for a parsonage, the price of which was all paid.

Having thus provided a home for his successors, he was compelled, by the expiration of his time, to leave, regretfully, a people to whom he had become greatly endeared. In fact, so loth were they to lose his presence, that many friends in and out of the church proposed to present him with a house and several acres of land, if he would locate among them. Probably

they thought his health would not endure the vicissitudes of the itinerancy, as it was in those days, and thus justified a proposal, which otherwise, however gracious on their part, and grateful to him, involved a sacrifice of loyalty to his Church. Of this he says: (A) "But I had consecrated myself to the work of the itinerancy, and pleasant as it would have been to accept the generous offer, my conscience compelled me to decline."

1833.

This year the marching orders of the Methodist system sent him to New Providence, a circuit which he found (B) "in an exceedingly low condition both spiritually and financially." The salary was insufficient for his support, and he and his family endured the consequent discomforts, not least among which was the sale of his horse for the avoidance of debt. For a Methodist circuit-rider this was a most serious sacrifice, and he writes pathetically in his diary of parting with "the faithful creature," "the noble beast," which "had borne me so many miles in preaching salva-

tion." He adds: "It went to my heart to part with her, and she was essential to my work, but it seemed the proper sacrifice to make."

Yet amid discouragements he urged his work with a zeal and energy which could not rest content on any excuse or difficulty, and "the church increased, and some were converted," is his record of the year's labor.

1834--35.

And now by one of those mutations, common in the Methodist ministry, his path turned from this rugged, ungenial field, into "green pastures, beside still waters." He passed two happy years on Long Branch Circuit, among a (B) "warm-hearted, gracious, and generous people." Of some he made friends, whose affections followed him through life.

There was a commodious parsonage, a church at the head of the circuit, usually filled, holding six hundred, and an ample appropriation for salary. The country was healthful and beautiful, the compass of the circuit including Rumsen's and Tinton's Falls; while Long Branch, not then the

world-famous summer resort it has since become, was yet visited for its salubrity by many health- and pleasure-seekers who sojourned in the farm-houses.

The state of the church was highly satisfactory in all ways, and Mr. SNOW went to work, heartily cheered by these favoring conditions, and sustained by the unvarying love of an appreciative people.

His first, and perhaps greatest, duty was the pastoral oversight of a large number of converts, the fruit of a revival during the preceding autumn under the ministration of the Rev. Thomas Stewart. These he faithfully watched and warded, instructed and inspired, by word and example, until he had the satisfaction of building most of them into the living temple—the spiritual Church of Christ.

He speaks in his journal most happily of his life and work here, and indicates by casual allusions that, amid all his active duties, he found time for systematic progress in his studies. At this time he paid particular attention to Greek, which, he says, “I find of great benefit to me.” All this he was able to do from his habit of rising at four in the morning, and dedicating the first hours of each day to devotion and study. He obeyed the rule of the Methodist Discipline—

“Never be unemployed. Never be triflingly employed.”

It was thus that many a circuit-rider of those days, when Methodism had no schools of theology, made of himself no mean scholar. There were not a few who carried about in the saddle-bags a Greek Testament and a Hebrew Bible, in which to nurture and exercise their minds.

1836—37.

Pennington, the next appointment, was called a station, although there were two outlying appointments, to which Mr. SNOW added a third, so that he had four preaching-places within a space of some five by fifteen miles.

His first view of the Pennington church was disheartening. The building was rude and ugly, and while small, yet “a world too wide” for the congregation of about fifty that greeted him.

He at once began a round of systematic visiting from house to house. Of this duty, he says: (A) “Let the people see that the minister is laboring for their good, that he is deeply interested in their welfare, that he not only preaches from the

pulpit, but warns them also from house to house, and they will conclude that he is earnest for their salvation, and that it becomes them to attend to their eternal welfare."

So much was his diligence blessed of God, that during (B) "the two years over one hundred and fifty joined the Methodist Church, while a number attached themselves to the Presbyterians, all converted within his ministrations."

At this time he was much engaged in the project of founding a Conference Seminary at Pennington. He gave himself, with his usual ardor, to the enterprise, and it was in good measure due to his business capacity, tact, and energy, that the scheme was presented to the Conference in 1838 (at the close of his term at Pennington) in such shape, and with such a subscription (five thousand dollars) as that it was at once approved. This was the origin of a prosperous school, which now numbers its pupils by the hundreds, and its alumni by thousands. He said in after years: (A) "The labor attendant upon the establishment of the Seminary was exhausting, but the Institution has been of incalculable benefit to the Church, and the work, so freely given, is not regretted."

His share in this enterprise is recorded by Bishop Simpson in his "Cyclopædia of Method-

ism," where a sketch of his life contains this sentence: "He took an active part in founding Pennington Seminary, in which he was a Trustee at the time of his death."

Dr. Thomas Haulon, President of the Seminary, in a letter to one of Mr. SHAW's sons, says, "Your honored and sainted father was the founder of Pennington Seminary. . . . All the early records give him the credit of having originated the school."

1838-39.

For this term his charge was Swedesboro. At some points on the circuit he found a curious custom prevailing. The churches consisted of but one room, so that in the class-meetings, which commonly followed public service, sometimes where the membership was large, "four different leaders would be conducting exercises at the same time, each entirely independent of the other." One would suppose this strange medley of singing, praying, and speaking would be sufficiently confusing, but it was "worse confounded" by the shouting, which seemed to the Preacher excessive and extravagant. His orderly soul loved

decorum and dignity in worship, while capable of most fervent feeling, and at first he considered how he might correct what appeared abuses like those which vexed St. Paul in the church at Corinth. His wonted discretion, however, bade him "wait and see," the result of which was significant of his pronounced practicalness. He discerned sincerity, devoutness of temper, and genuine piety amid the enthusiasm, and so writes: (A) "I found the church realized both spirituality and true power, under what appeared disorder, and a goodly number were converted to God. After this, I felt that if God worked through these means, it was not for me to condemn them."

A great need of the church has always been single-hearted earnestness in her members, and it is hardly a question whether fervors in worship that verge on fanaticism are not every way better, more truly in harmony after all with the apostolic injunction, "Let all be done decently and in order," than the most decorous, elaborate, and esthetic of coldly formal ceremonials.

In the village of Swedesboro he found the point of difficulty, the forlorn hope, and therefore for him, the chief duty of his mission. Here Methodism was very weak, numbering but twelve members. It had no church, but occupied the

school-house, by a partial sufferance that closed the doors on Sabbaths to save interference with the sect, which was there the "standing order."

So jealous was the opposition to the Methodists obtaining a foothold that no lot for a church could be procured, until a friend purchased privately, in his own name, an eligible property of four acres, in the heart of the town, which he afterward deeded to the society. Mr. SHAW gave himself, with undivided energy, to the task of erecting a house of worship, which he greatly rejoiced to see dedicated to God during his administration.

Better still, over one hundred persons were added to the membership at this place, and many more throughout the circuit. Two other churches also were repaired and a parsonage bought.

It was in 1839 that Universal Methodism united with the Wesleyans, of Great Britain, in celebrating the Centenary of John Wesley's public ministry, as the epoch from which to date the rise and progress of that great religious revival which has exercised so profound an influence on the spiritual thought and life of Protestant nations; has produced so many vigorous evangelical churches, and has accomplished so much in missionary endeavor in the uttermost parts of the earth. In

this jubilee Mr. SHAW was no unmoved nor inactive participant. He made it an occasion of devout gratefulness among his people. He preached an admirable commemorative discourse, which he was called upon to repeat on several occasions.

In February, 1839, he learned that his venerable father was dangerously ill of dropsy. He immediately hastened to him. His journal affords the following: (A) "He was greatly emaciated and suffered much. He was sinking rapidly, but his mind was clear and composed, trusting in the Saviour, whom, late in life, he had sought and found. He desired to receive the Sacrament at my hands, which, with a feeling of solemn tenderness, I administered. Supposing he might continue for some time in this condition, I returned home, where my presence was required. But early in March I was notified that he was failing, and started at once, a distance of seventy miles, to be present in his dying hours, but I did not reach him in time to hear his voice again. Some hours before he had passed peacefully away.

"While engaged in prayer, I looked upon his mortal remains and realized, for the first time, that I would receive the greetings of a father and mother no more on earth. His remains were removed to Washington, New Jersey, and laid

beside my mother's, where they will sleep until God shall say, 'Awake, ye that sleep in dust, and put on your immortality!' On the marble slab, at the head of his grave, is inscribed:

'In age and feebleness extreme,
He cried to Jesus to redeem,
The Lord, in mercy, heard his cry,
And bade him live, no more to die.'

A short time before his father's death, he suffered the loss, also, of his youngest child, Joseph, a severe bereavement to his affectionate heart. He writes of his double affliction: (A) "Thus death is no respecter of persons; the aged father who had transcended four score, and the lovely child of twelve months, were both laid in the tomb, and I was called to prove, by experimental verity, the truth of the scriptural declaration: 'Thou destroyest the hopes of man.'"

1840—41.

Camden Station was in '40, the only Methodist church in that thriving town, so that Mr. SHAW's duty, as its Pastor, was incessant and exacting. His first sermon was founded on the

text, "We preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus sake." And most nobly did he vindicate the claim therein made, in the spirit of the great Apostle, of servitude to the Church. For beside diligent study to fit himself for preaching, as he did, four to six times a week, and excessive pastoral labors, necessitated by the care of a hundred converts, (B) "his spirit pressed him beyond the regular duties demanded at his hands." He instituted preaching at five o'clock on Sabbath mornings, which service, by its novelty, attracted many hearers. Moreover, as (B) "Many of the pleasure-loving residents of Philadelphia sought the beautiful gardens and groves of Camden, and devoted the Sabbath to dissipation, making it a holiday, instead of a holy day," he obtained permission to preach on Sunday afternoons in a public garden.

These extra meetings, both peculiarly exacting, were additional to the ordinary services of the church, which are usually sufficient to absorb the strength and zeal of the ablest men. Yet, being at this time, in the very prime of life, he does not seem to have suffered any harm from these various and numerous labors.

It was at Camden he mourned again over the

death of a son, his namesake, and was also bereft of his revered friend, Mr. Loder, the father of his wife. Of him, the faithful diary bears witness: (A) "He sustained the office, in the Methodist Church, of a Local Deacon, which he adorned by a life of piety. His pulpit efforts were plain and direct, yet largely effective, and by his instrumentality many people were brought from darkness to light. He was contented with a simple competence, and 'used this world as not abusing it.' Only a pilgrim and sojourner on earth, he lived accordingly. His expiring words were, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day.'"

Mrs. Loder from this time dwelt with the SHAW family, as an honored member of the household, until her death, some twenty-five years later. (B) "She was a woman of decided character, of wonderful energy, and of great assistance to her daughter in training her children." She dearly loved Mr. SHAW, who warmly reciprocated her affection.

One of the sermons in the accompanying collection was delivered in Camden by request of

the city authorities, on the occasion of the decease of President Harrison.

1842—43.

Mr. SHAW's appointment to Mt. Holly is an instance of apparent arbitrariness in the Bishop's assignment, such as sometimes occurs in the Methodist system of ministerial supply. For a petition from Bridgeton solicited his appointment as pastor, while the people at Mt. Holly expected another minister. Yet both preachers and people acquiesced cheerfully in the decision of the Bishop and his Council. It was doubtless determined by good reasons, and the event proved it wise, for Mr. SHAW's ministry resulted, by Divine blessing, in a religious awakening, which is still spoken of in Mt. Holly, as "the great revival."

(B) "The power of God seemed to attend every service, and the whole town was moved. Several of its most prominent men and women were converted. It was a frequent thing for the altar to be crowded with mourners, and people to be kneeling, weeping, praying, in all parts of the church. Over three hundred were added to the society, of

whom a number still remain to call the faithful preacher blessed."

His labors were not merely evangelistic, however, but polemic and apologetic, also; for we find record of controversies with a so-called prophet of the Mormons, and with advocates of Millerism. Against both forms of "false doctrine, heresy, and schism," he waged warfare as a "defender of the faith delivered to the saints."

1844.

The Conference of this year, which met in Trenton, had, among its duties, that of electing delegates to the approaching quadrennial General Conference. Among those chosen was Mr. SHAW. As the General Conferences meet but four or five times in the average ministerial life, and the ratio of representation is small, such an election is of course esteemed a great honor. It was, besides, a signal distinction for a man of his age, who had served less than twenty years in the ministry, especially in those days, when this chief assembly was composed of elder men. Moreover, the vast majority of the delegates have always been Presiding Elders, while a good proportion of

the minority have either served previously in that office or some other, such as that of an Editor, or Educator, or Secretary to a Church Society. As Mr. SHAW had never at this time held any other than the most honorable, though not conspicuous, office of the pastorate, it was the highest mark of confidence, on the part of the men among whom he had lived all his ministry, that they should have voted him their representative in this exceptional way.

His colleagues were Isaac Wiener, John S. Porter, Thomas Neal, and Thomas Sovereign—all men of mark in the Conference at that day.

The General Conference, which assembled in New York, May 1st, 1844, is memorable as resulting in the secession of all the Southern Conferences. The question of Slavery, which had always been under the ban of the Church, brought with it here, as it did in the State, grave complications as to constitutional privileges and restrictions, as to the ground of authority and extent of jurisdiction in the Conference, and as to the nature of Episcopal orders and duties. All these culminated in need of settlement, at this session, on the case of Bishop Andrew, who had become, by marriage, a slave-owner in South Carolina. The law, and undisputed tradition—unvarying custom as inter-

preting it—forbade the holding of slaves by a minister. Dr. Andrew was unable, under the laws of his State, to manumit them. He was thus become obnoxious to a large part of the Church, and perhaps amenable to discipline; but now arose the question of the status of Episcopal authority. This went to the root of the ecclesiastical theory, polity, and practice of Methodism, and after a very able debate, renewed frequently through some twenty days, the Western, Northern, and Central Conferences carried, by overwhelming majorities, their opinion—the type of belief in these matters which characterizes the Methodist Episcopal Church. The Southern delegates withdrew under a protest, and the following year their Conferences organized the Methodist Episcopal Church South; a schism which sadly prophesied the twenty-year-later attempt at the destruction of the nation.

In all this battle of giants for great principles, Mr. SHAW felt the deepest interest, and indeed he shared in the contest. For, while not appearing as a champion, he stood steadfastly for the views, both as to Slavery and as to Church discipline and authority, which finally prevailed. In fact, in the eight instances where the issue, in various forms, was brought to the test of an “aye and noe” vote, Mr. SHAW’s name appears always in

favor of the cause of Freedom. Once, indeed, he stood with a small minority of 22 against 147; but here his judgment and foresight were as fully as in the other cases justified in the future. It was on the question of a separation of the Southern Conferences from the Church, as to which the minority held that the General Conference had no authority to recognize in any way, much less provide for, a division. It is the opinion to which the Conference of 1848 gave its adherence, and which has since been undisputed doctrine in the Church.

Mr. SHAW's work during the session lay mostly in the Committee on Missions, at the head of which stood the venerable Dr. Nathan Bangs. Here he was associated with such men as John A. Collins, Abel Stevens, John M. Trimble, and others, of whom five afterwards became Bishops in the Church.

This year, 1844, he was pastor at Burlington, a beautiful little city, situated on the banks of the Delaware River. It was one of the oldest settlements in the State, having been founded by a colony of Friends from England. It was congenial soil for Methodism, and a society, early formed, had greatly prospered. Mr. SHAW was exceedingly acceptable. He says of his work: (A) "In this

charge I followed a brother who had been successful in the conversion of sinners, and so it fell to my lot to feed the lambs. Though my congregations were large and attentive, and the meetings lively and interesting, yet I was not favored with the reviving influences which I witnessed at my former appointments." This was due, doubtless, to that law of periodicity which holds sway in spiritual, as in natural, things. "One soweth, and another reapeth," and after harvest the soil lies fallow for a time until again the plowshare upturns its fertility.

At the end of this year Mr. SNOW fully expected a continuance at Burlington; but the Bishop who presided at the Conference of 1845 desired him to serve as a Presiding Elder; and as he had once declined this office, he felt now constrained to accept. At the close of his term he was anxious for a return to pastoral work, particularly that he might be more with his family; but the Bishop of that year, 1849, assigned him to another district. So, then, his appointments for eight years were Camden and Trenton Districts.

1845—48,
CAMDEN DISTRICT,

1849—52,
TRENTON DISTRICT.

The former (B) “extended from Camden, on the North, to Cape Island, on the South, and from the Delaware, on the West, to the Atlantic, on the East, embracing twenty charges.” The latter, having the same limits eastward and westward, reached northward from Camden to Trenton, and included over twenty charges.

His home in the first was at Salem; and in the second, at Pennington, and afterward at Flemington. His duties of oversight were multiform, requiring a quarterly visitation of each appointment, and relating to the minutest particulars of Church work. Thus he held upwards of eighty Quarterly Conferences in fifty-two weeks; with several sermons, the love-feast, and the administration of the Lord’s Supper, at each, beside the official duties of president of these bodies, which have legislative, executive, and judicial functions under the General Laws of the Church, for each separate charge.

During this period of eight years he traveled between eighteen and twenty thousand miles in

his carriage, and preached over two thousand sermons. To this must be added his regular, routine official duties; the difficult and delicate business of acting with his colleagues as Bishop's Council, in the annual appointments of the preachers; and such extraordinary vocations as dedicating churches and conducting church trials. Happily, the former of these last named were many and the latter few, being but two, in both which he was official prosecutor. The accused in one instance was convicted and expelled, and in the other honorably acquitted, a consummation at which no one more rejoiced than the kind-hearted attorney for the Church.

In dedicating churches he is said to have been a master-workman, his sermons being happily adapted to such occasions, and his business capacity and peculiar tact in raising moneys usually accomplishing complete success.

It is noteworthy that during all this time he missed but one appointment, and this the more, that he drove from place to place. He was, like most of the early Methodist preachers, an excellent horseman, very fond of, and thoroughly master of, the noble creature that was his constant companion. He belonged to that body of men, the Methodist circuit-riders, who were veritably the cavalry

of the Church Militant, not merely as being riders, but as having the dash, nerve, and spirit of that arm of service, and as ranging and scouting on the outskirts and frontiers. His journal abounds in allusions to his successive steeds, those faithful though humble servants of the Gospel.

At the Conference of 1848, in Patterson, Mr. SHAW was again elected a delegate to the General Conference, which met in Pittsburg.

He served on the Committee on the Bible Society, in company with John Baer, Minor Raymond, Daniel Curry, and others.

He was also a member of the most important Committee on the State of the Church, which had, among other duties, that difficult one, of dealing with the question of the withdrawal of the Southern Conferences. Their decision, adopted almost without dissent by Conference, was, as we have already seen, a reversal of the action had four years before, and a complete approval of the position then taken by Mr. SHAW with the minority.

He seems to have been engaged also in the current business of the session, as his name appears now and again as presenting memorials, or as spokesman for his delegation.

It was soon after his return from Pittsburg that death again visited Mr. SHAW's household.

the victim now being his niece, who had been, since an early orphanage, a member of his family. She fell a prey to consumption shortly after entering womanhood, but gave cheering evidence of the faith and hope that conquer death.

1853—54.

Through the request of Franklin-Street Charge, Newark, Mr. SHAW became its pastor in April, 1853. He was most cordially welcomed, and began his work under good auspices. Its chief element of difficulty consisted in the fact that during the previous year one hundred and fifty of the members, including many of the most active and influential, had withdrawn for the purpose of founding a new church. Those who remained, however, under his leadership, not only maintained the old church in its former position, but made considerable advance in every way. The congregation increased, even beyond its former dimensions, until the edifice was crowded, and a meeting, protracted through five months, issued in the addition to the church of over two hundred persons. Nor did the charge suffer in its finances through the with-

drawal of the greater portion of its wealth. Mr. SHAW used to relate, with humorous satisfaction, the pithy response of one of his officials to a wealthy member of the new church, who, asking after "Old Franklin-Street," somewhat pompously and patronizingly proffered aid. He said, "When you left us there was a debt of several thousand dollars, and that is paid. Our old church was out of repair: it has been thoroughly refitted, and the bill is paid. Our cemetery fence was dilapidated: it has been put in order and paid for. Our Pastor is paid, and so is the Presiding Elder, and we owe no man anything. That 's the way we are getting on at Old Franklin-Street."

During the second year Newark was visited by the cholera, and Mr. SHAW was overtaxed by his care of the sick and dying. It is a glimpse into the laboriousness of his life at this time, that, beside all else of his work, he preached one hundred and thirty funeral sermons in the two years.

The Conference of 1855 met in Newark, and Mr. SHAW was consequently burdened with special labors. Provision for entertaining that body, service on its Board of Stewards and on the Committee of Examiners in the course of study for young ministers, and the added duties of Counsel for Defense in a trial, all severely taxed his time

and strength. These various duties and dignities evidence a high estimate of his ability, judgment, and force of character.

1855—56.

Morristown, the scene of his labors, during these years, witnessed similar successes to those which had marked all his ministry. A debt on the church was canceled—a result so far due to him that the official board, by formal vote, tendered him its thanks. An extensive revival also visited the church. Of this, which he considered by far the best in all his experience, we have the following: (A) “The work was so powerful that the whole town was affected. The conversation of the stores and shops was on the subject of religion. Members of sister churches became interested. Presbyterians brought their children to the meetings, and even Roman Catholics were among the converts. About one hundred and fifty of the number attached themselves to the Methodist church, and thirty or forty to the Presbyterian and other churches.”

At this time also he enjoyed what seems to have been the first, and indeed last and only,

vacation of his busy life. With great delight he traveled through the "Far West" of that day. He went by way of Cleveland and Chicago through Illinois, to St. Louis, up the Missouri River to Leavenworth, and thence to the frontiers of Kansas, where his son Alexander was then engaged in the service of the Government. He preached frequently, and rejoiced over the extension of his beloved Church. He discerned the marvelous possibilities of the great West, and thrilled with responsive pulse to the restless tides of enterprise then subduing these wildernesses to culture and civilization. He saw something of the adventurous life of the frontiers, and seems to have been greatly moved by the signs of the conflict then waging in Kansas between the spirit of freedom and nationality, and the genius of disunion and slavery. His active and acquisitive mind gained stores of knowledge, which were both nutriment and delight; and after six weeks he returned home, invigorated in body and spirit for what promised to be a ministry of long years to come. Alas, that already the lengthening shadows of his eventide were, unnoted, gathering slowly, softly across his path! One who reads, as it is detailed in the Journal, the story of his life, foreseeing the end from the beginning, cannot fail to be affected by the pa-

thetic contrast between his well-nigh youthful delight over this journey, his pleasure in narrating its incidents and anecdotes, and the sudden ending which so soon abruptly closed his diary, his work, his life, when Death wrote below the unfinished record — *FINIS*.

1857—58.

At the session of the New Jersey Conference, this year, it was divided—one portion bearing the old name, and the other that of its chief city, Newark. Mr. SHAW's appointment was in the latter, so that now he had been a member successively of three Conferences, during a period when the humble and despised people of his choice were grown to be the most numerous and influential Church in all that region.

He was assigned to Warren-Street Church, Newark. This was a new enterprise. The society numbered but seventy. A church edifice was in process of erection, and the funds of the Trustees were exhausted. Here again was the necessity for excessive exertion, and many of his friends had dissuaded him from the task. But the people of

the church importuned the Bishop for his services, under the persuasion that, in the crisis of their affairs, he could lead them to success, while without him they feared failure; and he, always willing to go where he was most needed, cheerfully consented.

From the very beginning his congregations increased, a new spirit possessed the hitherto-discouraged society, and finally, after consultation with others, and the maturest consideration, he decided to finish the church.

The story of this effort is told by Mr. Ballard. (B) "Four thousand dollars were necessary. The finances of his own people were almost exhausted by their previous gifts, and it was apparent he must seek aid from other liberal Methodists of the city. He at once began the unpleasant task of raising the required amount. Day by day he wearily plodded the streets, weary, foot-sore, and often heart-sore, sometimes meeting with rebuff, but frequently with success. He secured three thousand dollars on subscription, and commenced the work of building, in the hope of soon completing it. But the financial disaster of 1857 suddenly came upon the country — banks suspended, mercantile houses failed, manufactories stopped, and thousands of mechanics and laborers

were thrown out of employment. Newark, being exclusively a manufacturing city, felt the disaster most forcibly, and Mr. SHAW was compelled to suspend operations for a season. At this time he had finished the exterior of the building, laid the floors, and fitted up the basement. Everything connected with the enterprise had fallen upon him. In addition to raising the money, he supervised the work, made the contracts, and kept everything in shape, at the same time not failing to discharge all the duties of his pastorate. These cares told upon his toil-worn frame. His friends urged him to desist, but he would not. He even continued when it was necessary for him to be driven about. The church was just completed and ready for dedication, when a disease seized him—his old enemy, remittent fever—confining him to his bed, from which, alas! he never rose again.”

The fever was so violent as to cause delirium during the most of his sickness. Yet occasionally his mind was clear, and he would speak of possessing the “peace that passeth all understanding.” His conversations with brethren in these lucid intervals exhibited the spirit in which he met the approach of the last enemy. It was with steadfastness of faith, serenity of heart, joyfulness of hope in Christ.

On one occasion Dr. J. S. Porter expressed the hope that he might be spared. (B) "Yes," said he; "I hope so; for I would love much to preach a while longer the Gospel of my blessed Saviour. Oh, how much more diligently would I labor."

"You have done what you could," replied the Doctor. "You could do no more. This is the belief of your fellow-workers and of all that know the extent of your labors."

He quickly responded, "I would not rely on that. I have a better, surer foundation; for He that spared not His own Son, but freely delivered Him up for us all, will He not freely with Him give me all things? Through Him, who hath loved me, I expect to be saved."

"Yet," said Doctor Porter, "it is pleasant to know that all with whom you have been associated give expression to a sense of the faithfulness of your labors."

"Oh yes!" he exclaimed; "but that is not my hope, and I think I could do better."

Again, one day, his physician, Dr. J. M. Ward, said, "Mr. SHAW, do you wish to live?"

"Yes," he said, "if it is the Lord's will."

"But if it is not His will?"

"Then," instantly responded the dying man, "all is well—all is peace."

On the morning of his departure, October 4th, 1858, several of his ministerial friends, meeting at his bedside, engaged him in devotions. Although able to speak only with painful effort, he always responded his hearty "Amen" whenever prayer was offered. When a hymn then current, called "Homeward Bound," was sung, he testified to his victory through Christ over the "last enemy." The sentiment of the hymn lingered in his mind; for the last words he uttered, shortly before death, were "Almost home—'most home—'most home."

Thus his devout desires outran his soul into that "better country" toward which he had been a pilgrim for many years, until at last, gently disburthened of the body, he arose from earth to heaven.

He was buried from the church, which his bereaved parishioners draped in mourning. His funeral was the first service in that sacred edifice, which had cost him his life to erect. His devoted friend, Dr. J. S. Porter, officiated, preaching from the words, "He was a good man, full of the Holy Ghost and of faith,"—a sermon which, although worthily appropriate and appreciative, could add nothing to the perfect portraiture of the text itself.

After the solemn obsequies at the church, the

body was, amid the tears of his family, his people, and his brethren in the ministry, conveyed by train, with the cars draped in mourning, and with the engine-bell ceaselessly tolling, to the graveyard at Morristown, where he had desired his dust might sleep until the "time of the restitution of all things."

Mr. SHAW was described by a contemporary as being, at forty-five, (B) "in his full prime intellectually and physically. He was six feet in height, straight-limbed, well built, of fine physique, weighing about one hundred and eighty pounds. He had a dark complexion, black hair slightly tinged with gray, a bright, piercing black eye, a large mobile mouth, and a good voice, which he could manage at will."

In this "counterfeit presentment" of the outward man we discern that capacity for energetic effort and endurance which sustained him, where most men would have broken down, in a great variety and degree of work. In the harmonious action of healthy powers of body we also find one source of that cheerfulness of spirits which made his society charming. Indeed, this outward grace was the fitting sign, the worthy embodiment, and the proper servitor of his mental and moral nature.

His intellect was alert, vigorous, capable of

sustained effort; logical rather than imaginative; eminently practical, penetrative, matter-of-fact, common-sense, and prone to simple directness of endeavor, rather than metaphysical; deeply devout, yet having no trace of mysticism.

He cultivated his powers with assiduity, being not only a reader all his life, but a student. He mastered to some degree the languages. He "marked, learned, and inwardly digested" the best authors in the theology of his day. He obeyed Bacon's maxim, and for exactness, wrote largely on all subjects that engaged his mind, though never a writer of sermons for pulpit use. He left an unfinished autobiography of some six hundred manuscript pages, which, says Mr. Ballard, who examined it, (B) "besides being a faithful transcript of his life, contains much valuable material for a history of the Church in our State (New Jersey)."

Theologically he held to Wesleyan Arminianism, and as he preached this system, the center and pivot of all truth was the atonement of Christ for the whole world. From this he deduced, on the one side, at once the immutable justice and the unsullied mercy of God; and on the other, the fullest responsibility, on the ground of the freest privilege, of every soul of mankind. He

delighted greatly in the Methodistic doctrines of the Witness of the Spirit and of Heart Purity. And all similar beliefs were for him not merely opinions, but experiences. They passed over from the realm of idea, in his soul, to that of warm, joyful, personal realization. Hence, his preaching, while emphatically "doctrinal," was also fervid, practical, persuasive, and assertive of the absolute conviction of experience.

(B) "In the construction of his moral nature, conscientiousness was probably the most powerful element.

"His generosity was profuse and frequently led him beyond the bounds of propriety, and, but for the prudent restraint of his wife, would often have occasioned embarrassment. The writer has known him to give away his last dollar to an object of questionable worthiness, but which appealed to his sympathies; and it was a principle with him to give something to every applicant whose imposture was not clearly proved."

He was endowed with quick sympathies and tender affections. Hence his people esteemed him as a friend, and the preachers as a brother beloved.

While his bearing was sober, with the gravity befitting the dignity and sanctity of his calling.

it was not official, nor perfunctory, but natural, and was tempered by cheerfulness, and relieved, now and again, by mirthfulness. He had that quality of all wholesome natures, humor, and was as sensitive to the genial, and even ludicrous, as to the pathetic, tragic, and solemn aspects of life.

He was not among men as "a star that dwelt apart," shining calmly, coldly; but rather like the genial glow and warmth, as well as light, of a homely, happy hearth. So his influence was what Burns calls "a fireside clime."

Hence his friends loved him and trusted him. (B) "Those that enjoyed that friendship feared no betrayal, counting it among the blessings of their lives, and feeling assured that it could be appealed to in time of need."

In the domestic virtues he was "an ensample to the flock." To his household he embodied St. Paul's noble delineation of the Christian Bishop: "temperate, sober-minded, orderly, given to hospitality, apt to teach, not quarrelsome but gentle, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity." He was a devoted husband and father. (B) "The spiritual and temporal welfare of his family occupied a large portion of both his thoughts

and prayers, and any possible sacrifice was cheerfully made for their advancement."

As a preacher he is thus described: (B) "The word which will probably best describe his preaching is 'powerful.' Not that kind of power which consists chiefly in arousing excited passionate emotion—though that entered to some considerable extent into the results of his labors—but such as left an impression capable of being developed into an immediate invitation of sinners to seek God, while the church would at the same time be built up in its most holy faith. He preached with deep feeling, often baptizing his sermons with tears, and the occasions were rare when the tears of the congregation did not accompany his own."

He attracted always good congregations, and, while adapted to the masses, yet he found appreciative hearers among the cultivated and refined. He possessed, in a remarkable degree, the power of adaptation. Mr. Ballard relates how he heard him preach a sermon to an audience composed largely of intellectual people, when the strength of thought and lucidity of argument were the theme of universal commendation, and on the following day address a little assemblage of unlettered mountaineers, when for over an hour he held them spell-bound as he delivered, in the simplest yet most

eloquent manner, with illustrations drawn from surrounding circumstances, a sermon on "One thing is needful."

As a pastor he had few superiors. (B) "In the conduct of prayer-meetings, in leading classes, in visiting the sick, in general pastoral visitation, in personal efforts to induce men to seek Christ, and in the instruction of penitents, he was a workman that 'needed not to be ashamed.'" As an administrator his large charity, his general insight into the motives which govern men, and his unusual business capacity made him uniformly successful.

In fact, the record of his work in successive charges, as above detailed, shows not only unvarying success, every appointment being bettered to a notable degree, but a steady advance in usefulness, an ever-enlarging adequacy and productiveness of effort, with the maturing of his faculties. This was recognized by his Church and approved by promotion to positions of special duty.

In the course of his pastorate he built many churches and parsonages, beside accomplishing the repair of many more, and the liquidation of numerous debts on the property under his care. And what is the pre-eminent seal to his ministry, was a success, not usually attained in large measure

by one gifted with administrative capacity, viz., the conversion of great numbers of persons. Every charge he served was visited by revivals, the most of which were notable. It is rare when we do not read of from one to two hundred converts added to the church. It is impossible to estimate from these figures—the statistics of churches built and men converted—all the moral meaning of the life, or measure the result of forces, he, under God, set in motion through those busy and pious years. Whither he has gone “his works do follow him,” and shall be his swift, sure witnesses in the Great Day, when they shall “rise up and call him blessed.” They are all known of Him who treasures up even the tears of His saints.

✱ And here on earth, in the Church he loved and served, his memory is blessed. The aged people who linger where he labored, cherish yet his name. It is fragrant to them as “precious ointment poured forth.” And the annals of Methodism, that has had so many thousands of devoted ministers as to excusably forget some, will not suffer his name to be forgotten. Bishop Simpson, in his “Cyclopædia of Methodism,” says, “He occupied prominent positions as a pastor, was a sound, experimental preacher, and greatly devoted to his work.”

A memorial volume of his own Conference accords him a place among the worthies, and records a saying of the venerable Bishop Waugh—which contains as high praise as should be coveted by any man—uttered once in his Council: “JOHN K. SHAW ⁺would be useful anywhere.”

And the official memoir, adopted by the Newark Conference at its session of 1859, and published in the archives of the Methodist Episcopal Church, contains these words, which follow a recital of the main facts of his career:

“During the whole of his ministerial life he followed the directions of Paul to Timothy: ‘Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attention to reading, to exhortation, to doctrine. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all.’ . . . Thus lived one of the most devoted and useful of Methodist preachers.”

And having lived well and labored nobly, he died most happily, not in the decrepitude of age, nor in the loneliness of one who sighs, “my company before is gone,” nor after years of weary waiting for the coming of his Lord, but in the prime of life, in the thick of the contest, in possession of all his faculties, with “his eye

undimmed and his natural force unabated"; and so, out of the best and at the best of life, he ascended to the fulfillment of his highest hopes, to the perfection of his being, and through the loss of only what was least, lowest, transient, and indifferent, to the gain of all that was holiest, noblest, essential, and eternal, in his nature. He has gone to the "general assembly of the Church," to "an innumerable company of angels," to "the spirits of the just made perfect," and to "Jesus, the Mediator of the New Covenant, and to God, the Judge of all."

Thither may those that loved him, who linger yet on earth, follow gladly in the time which God shall appoint.





Addresses

AND

STIMULUS.



Preface of the Author.



BOOKS of Sermons are abundant in this day, and were I competent to produce it, I know not that an additional volume is called for to instruct the people in the science of salvation.

Already we have "line upon line, precept upon precept, here a little and there a little," to teach us our duty to God, to ourselves, and to our fellow-creatures. Consequently, we have abundant cause to acknowledge that "the lines are fallen unto us in pleasant places," and that "we have a goodly heritage." It becomes us, therefore, to improve the means so richly afforded, that we may render an account of our stewardship with joy.

For some time past I have thought, however, that a book of Sermons of my own composition, written with my own hand, might be beneficial to my children, should they survive me, and this has induced me to write.

It will, I trust, be found that nothing is inculcated in these discourses contrary to truth, and that the leading doctrines of Holy Writ are here clearly stated and scripturally sustained.

As to the style, it is plain, and those for whom the volume is written will be able to understand.

May the good Lord, who has been so merciful to his unworthy servant, cause his well-meant efforts to be productive of some good.

J. K. SHAW.

PENNINGTON, N. J.

June 18th, 1849.



ON BENEVOLENCE.*

THE object of this Association, to which we have the honor to belong, is to relieve the necessitous poor of our city. And certainly it is an object of sufficient importance to claim the attention of every worthy citizen. Whatever disparity of views relative to political and religious matters, may exist among us, *here* on the broad ground of Christian benevolence can we all meet, and see eye to eye, with each other, in this work of love.

The time has been, in our history as a community, when we were not sufficiently active in searching out the needy, and administering to their wants; but now that we have waked up to this important duty, may we act in reference to the day of final retribution, in which we must render

* An Address delivered before the Howard Benevolent Association of Camden, New Jersey. Written at Pennington, New Jersey, June 26th, 1849.

due account of our stewardship. Our Saviour hath said, "Be ye therefore merciful, as your Father also is merciful." "The poor," said He, "have you always with you, and whensoever ye will, ye may do them good." And His servant Paul informs us that it "is more blessed to give than to receive." For our encouragement to persevere in this good cause, let me say:

I. *That in relieving the needy we imitate our Heavenly Father.* "He is good, and His tender mercies are over all His works." His goodness extends to the unthankful and undeserving. "He maketh His sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust." How ample the provision which Divine Goodness has made! This earth brings forth abundantly to supply the wants of His rational and irrational creatures. And mercy has likewise amply provided for the wants of every human soul. While, therefore, we are interested in the temporal and spiritual welfare of our fellow-beings, we evince that we are followers of God.

II. *In so doing we prevent much misery.*

Wherever we look — although our Heavenly Benefactor has not been unmindful in making sufficient provision for man — our eyes behold penury and want, and our ears are saluted with notes of

sorrow and distress. The many objects of poverty with which our world abounds, might lead us to doubt the Divine goodness in reference to His creatures; but that we consider, through sin, death and all our woe has entered our world, and thus we perceive sufficient cause for present misery, without calling in question the goodness of Him whose "mercy never faileth."

The Lord hath made it the happy province of some to alleviate the sufferings of others. Our privilege it is to participate in the luxury of doing good. It is ours to cheer the disconsolate widow, to wipe away the orphan's tears, to visit the afflicted, and, if not adequate fully to remove, yet are we able to comfort them in all their afflictions, and cheer them amid all their tribulations.

By practically carrying out the benevolent design which this Association contemplates, we shall be instrumental in removing the cup of misery from many a lip, and may likewise be influential in bringing some from the ways of sin and folly to those of virtue and wisdom, thus saving souls from death and hiding a multitude of sins.

III. *We, in showing mercy to the poor, have the approbation of God.*

Certainly it should be to us, who are accountable beings, a matter of paramount importance to

do that which will meet with Divine approval. And, if actuated by a proper spirit in communicating to the indigent, we cannot fail of having the Lord's approval.

Holy Writ testifies that "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given, will He pay him again." And "whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." The truly benevolent have not only the Divine approbation while they minister to the needy here, but also shall have it in the day of final retribution. Then the Judge will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and you gave Me meat; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came unto Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

IV. *In relieving the needy we secure the testimony of a good conscience.*

There are many things we cannot do without injury to our conscience; and many enterprises we

cannot engage in without contracting guilt and condemnation. Here is a cause in which we may heartily engage and have the testimony of a good conscience. Were we ever condemned for visiting the afflicted? Did we ever contract guilt by relieving their wants? When we saw the unfortunate, one upon whom the bleak winds of adversity had blown, and kindly felt for him in our hearts, and in our pockets, was conscience grieved? When we listened to the poor widow's tale of woe, who spake of by-gone days of prosperity and joy, and then of adversity and sorrow; and when our hearts were deeply interested in her case, and our hands prompt to execute the office of charity, did conscience disapprove? When have we beheld that hapless one, without paternal or maternal care, and have wiped away his falling tears by the kind hand of benevolence, and failed to be "blessed in our deed"? And if at any time we have given to such as have not properly used our bounty, still we were not condemned, our motive being good. "It is better," said the benevolent Wesley, "to give to ninety and nine unworthy persons than to send one worthy person empty away."

V. *Finally, for our encouragement in this benevolent enterprise, I will say that in relieving the necessitous poor we enrich ourselves.*

At first view, it may be thought that I now occupy untenable ground; for how can it be possible that by giving what we might retain, we will add to our treasure? I confess, were materialism true, I should doubt the correctness of the position which I have now undertaken; but, believing in a Supreme and superintending Being, who takes cognizance of all His creatures, and of all their actions, I then clearly perceive that I speak only the words of truth and soberness. "The earth is the Lord's, and the fullness thereof"; consequently, it is in His power to prosper the man who is a faithful steward of what has been committed to his care. Holy Writ testifies that "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty"; and that "The liberal soul shall be made fat; and he that watereth shall be watered himself."

By giving to the poor we only lend to the Lord; and, surely, in so doing we make a good, yea, a very profitable investment. And our prosperity will not only continue through time, but extend to a future state. Hence it is written, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly

all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." And again, "Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble, . . . and he shall be blessed upon the earth."

Thus we discover that this Association will furnish us with opportunities by which we may resemble our Heavenly Father, prevent much misery, meet with the Divine approval, have a good conscience, and secure our own interest.

As we have seen proper to associate the worthy name of Howard with the title which we have taken, I hope we will, at least in some degree, imitate this illustrious philanthropist, of whom the eloquent Burke observes: "He has visited all Europe; not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; nor to collect medals and collate manuscripts: but to dive into the depths of dungeons; to plunge into the infections of hospitals; to survey the mansions of sorrow and pain; to take the gage and dimensions of misery, depres-

sion, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries."



ON CHRISTIAN MISSIONS.

THE cause which has convened us together, which demands our serious consideration, and which calls for our individual co-operation, is the missionary cause. And do I not speak within the bounds of veracity when I say, this is the cause of Christianity, the cause of Christ?

Our Redeemer was a missionary. His mission to earth was characterized with infinite benevolence. He came "to seek and to save that which was lost." The High-Priest of our profession was an itinerant preacher. He journeyed from place to place, "publishing good tidings to the meek, binding up the broken-hearted, proclaiming liberty to the captive, the opening of prison-doors to those that were bound, and announcing the acceptable year of the Lord, and the day of vengeance of our God." And when He had accomplished that for which His advent was made—His bodily presence being no longer necessary among His

followers—He then led His disciples to Bethany, gave them His benediction, and directed them to go to Jerusalem and there abide until endowed with power from on high. There, on Mount Olivet, as they steadfastly beheld Him, He made His ascent from earth to glory.

It pleased the Great Head of the Church, on the day of Pentecost, fully to qualify His servants for the great work whereunto they had been appointed. And being thus prepared, they were to go forth and publish, to a world of sinners lost, the glad tidings of salvation, through a crucified and risen Redeemer.

Those first ambassadors of Jesus were richly endued with the missionary spirit. They had forsaken all for Christ, and could, therefore, individually exclaim, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” With them the eye being single and the motive pure, they were fully prepared to go forth into the field of missionary labor—willing to toil, to suffer, and to die—not counting their lives dear unto them, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify of the grace of God.”

And the field of labor assigned them was not a limited one. Their parish was the *world*; for their credentials read, "Go ye into all the world, and preach the Gospel to every creature." "Go ye, therefore, and teach all nations." And their guarantee of success was, "Lo, I am with you always, even unto the end of the world."

Now, for our encouragement in this glorious enterprise, let us for a few moments glance at the efficiency of missionary operations during the Apostolic age. We behold the first heralds of the cross, without public patronage, without money, without friends, going forth, having to contend with the false faith, the superstition, the prejudice, the iniquities then prevailing. Against all they proclaim the doctrines of the Gospel, which is "able to make men wise unto salvation." Glorious were the results which attended their ministrations. Thousands, both of Jews and Gentiles, were brought to Christ. Under one missionary sermon three thousand were awakened, made partakers of pardoning mercy, and added to the Church.

Thus did the word of God grow and multiply in those days. Prior to the destruction of Jerusalem, the missionaries of Jesus had promulgated the glad tidings of salvation in almost every part

of the then known world. They had traversed Asia, Africa, Europe, and many of the islands of the deep. The labors of those primitive missionaries demonstrate that they were possessed of the true missionary spirit, and the success attending their efforts proves that missionary operations have been abundantly efficacious.

We have not time, neither is it requisite to our purpose, on the present occasion, to trace the history of the Church from the Apostolic age to the present day. Suffice it to say, that the Great Head of the Church has kept up a living ministry, whose evangelical labors have proved successful in the conversion of thousands and tens of thousands. And, though the rain of temptation has descended, and the floods of persecutions have beat, and the winds of false doctrine have blown upon the Church of Jesus, yet has it stood secure, being founded upon the Rock—the Rock of Ages. Though many powerful and cruel persecutions have been waged against the followers of Jesus, yet have they boldly acknowledged their Lord and Master, and cheerfully sealed their testimony with their blood. True, thousands have received the crown of martyrdom, and thus, through tribulation deep, have gone to join the Church triumphant; and still thousands more have believed and been united

to the Church militant. Hence, in reference to the past we may exclaim, "much has been done!"

And in contemplating the present, may we not with equal propriety say, "much is being done"? In looking over the history of the Church, can we find a period in which greater efforts were made, than are now put forth, to carry out the great and glorious Christian enterprise of evangelizing the nations of the earth? I rejoice to know that the different denominations of Christians are awake to the missionary cause. Though they differ from each other in reference to some non-essential theological opinions, yet, as relates to sending the Gospel of salvation to those who sit in darkness and in the region and shadow of death, they are agreed. May they continue to provoke each other to this work of faith and labor of love. The present is a day characterized by extensive missionary effort.

Were we to go to China—that land which has long remained in darkness—we should find the missionary husbandman busily engaged in sowing broadcast the Gospel seed; we should see him, as he trusts in God, confidently expecting an abundant and glorious harvest.

Were we to proceed to Hindustan, there should we behold the standard-bearer of the cross, pub-

lishing the unsearchable riches of Jesus; yea, there should we see many who once were the deluded worshipers of Juggernaut, now the faithful, devoted servants of the true God, worshiping Him in spirit, in truth, and in the beauty of holiness.

Were we to journey to Lapland and Greenland, we should find the faithful and zealous Moravian at his post, joyfully enduring all the rigors of a frigid zone to win souls to Christ, and to be instrumental in bringing those northern heathens under the direct rays of the Sun of Righteousness, that they may "have their fruit unto holiness."

Were we to proceed south, even to the Cape of Good Hope, there should we find the missionary of the cross, pointing the deluded to the "Lamb of God that taketh away the sin of the world."

Were we to traverse the western shore of Africa for three hundred miles, we should see the Gospel banner flying. Africa! unfortunate Africa! that has been robbed of more than two millions of her children, is now stretching forth her hands to God. Those nations which once took an active part in causing her anguish, are now actively engaged in making restoration. We trust that the period is not far distant when this down-trodden and dishonored land shall be elevated by Christianity,

and resume her place among the nations of the earth.

Many of the islands of the sea are bowing to the mild scepter of the Prince of Peace.

Finally, were we to traverse our own western wilds, we should behold many of the aborigines of America now the faithful followers of Jesus. Those sons of the forest, who were once the lords of this land, have been driven from place to place, and are emphatically a scattered people; yet God has remembered them. The missionary is with them in our northern regions. Yea, west of the Mississippi; yea, beyond the Rocky Mountains; yea, upon the shores of the Pacific—there has the banner of Jesus been unfurled, and the red man has been pointed to the Christian's God.

In a word, if we survey the missionary field, we shall in truth exclaim, "much is being done!"

In conclusion let me add, much remains to be done. The world is to be *evangelized*; but not without effort, and human effort too, accompanied by Divine energy. The command is, "Go, teach all nations." The promise is, "Lo, I am with you." God has ordained, by the foolishness of preaching—this simple method of communicating Gospel truth—to save those who believe. The true missionary is divinely called and quali-

fied. Such are to call upon those sitting in darkness and in the region and shadow of death, saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

I rejoice to say, that noble spirits have been found who are willing to forsake all that is dear to them upon earth. And, again, I rejoice to know, that many magnanimous souls are still found who are willing to part with country, home, and kindred, that they may be the honored instruments, in the hand of God, for proclaiming salvation to a world of sinners lost. And when we consider that there are about six hundred millions of the human race still destitute of the Bible, surely we may in all truth exclaim, *much remains to be done!*

I would not, however, have the temerity to say, that all who have not the written word must, therefore, infallibly be damned, or that salvation is absolutely out of their reach. Nay; I have learned of Peter to say, "I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted of Him." And with Paul, "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

It may then be asked, wherein will their condition be improved by sending them the Bible and the missionary? This reminds me of the objection which Paul in his letter to the Romans anticipates: "What advantage then hath the Jew?" And with him I respond, "Much every way." To illustrate: if I can see to walk by starlight, where is the use of the moon? if I can pursue my course by the rays of the moon, where the use of the sun? The more light the more clearly can we pursue our pathway from earth to heaven.

Have we been benefited by the truth of God and the ministration of His word? Then unquestionably it is our duty to send this word and its ministers to the destitute. It is our duty and privilege to aid in enlarging the noble stream of truth, which the friends of the Bible are directing through the earth; and then to add our quota in placing missionaries on its banks, who shall incessantly cry, "Ho, every one that thirsteth, come ye to the waters!"

Have we said that much remains to be done? Then, surely, our individual co-operation to accomplish this glorious enterprise is called for.

It is our duty to *pray* that the kingdom of our Messiah may come. It is our duty to *give*

according to the ability with which God has favored us, that the missionary cause may be advanced.*

* In the MS. here follow outline notes of a peroration which hint at illustrations and incidents, but would be suggestive only to the speaker himself.



ON CHRISTIAN BAPTISM.*

IT is generally admitted by those professing the Christian name, that Baptism by water is a sacrament of the Church, instituted by our Lord and Saviour Jesus Christ. But while agreeing as to the nature of the institution, they widely disagree as to its *subjects* and its *mode*.

Hence controversies; and it is deeply to be regretted that a want of Christian charity has been so apparent in many who have spoken and written on this subject. Such have been unmindful of the salutary counsel, "See that ye fall not out by the way." And again, "Let your moderation be known unto all men." Looking through the glasses of prejudice, we magnify mole-hills into mountains, make non-essentials absolutely necessary, and then cry out, in the spirit of self-sufficiency, "This is the way, and the only way. If

* This Discourse was delivered at Mount Holly, New Jersey, during a time of much controversy and excitement on the subject of Baptism, in 1842.

you pursue another course, you will fall under the Divine displeasure."

Since we are but fallible creatures, it surely becomes us to exercise that "charity which suffereth long, and is kind; which beareth all things, which believeth all things, hopeth all things, endureth all things, and which never faileth." Actuated by this heaven-born principle, we will think kindly, speak advisedly, and act in a Christian-like manner.

When our principles or usages as a Church are misrepresented or condemned, it is our duty to defend these principles and justify these usages; or else frankly acknowledge and renounce them as errors.

We do not purpose to-day to enter the lists in an attack on others, but simply to occupy the ground of self-defense in reference to the subject of Christian Baptism. If when we have stated our views, we shall fail to convince that ours is "the more excellent way," we shall not therefore unchristianize others. For we conceive that theological views however correct, and Church customs however apostolic, will not save the soul without spiritual regeneration; since "neither circumcision availeth anything, nor uncircumcision, but a new creature."

In this spirit we would present to your candid attention a discussion of the *Nature*, the *Subjects*, and the *Mode* of Christian Baptism.

I. Baptism is a sacrament of the Church, instituted by our Lord. "A sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ as a means of grace and a pledge to assure us thereof."

Baptism is a sign of profession and mark of difference, whereby Christians are distinguished from others that are not of His fold and family. Baptism supposes, commemorates, our native defilement and uncleanness. Being corrupt, we have need of cleansing. Being brought forth in iniquity, we have need to be born again, to be created anew in Christ Jesus. It is therefore a sign and seal of the covenant with the Almighty, by which He proffers us moral purification, and in the acceptance of which we become His people.

It is the initiatory rite by which we enter into the Christian Church and are entitled to claim all its blessings and take upon ourselves all its obligations.

That Baptism by water is a sacrament instituted by the great Founder of Christianity must be admitted by all who admit the Divine authenticity of the New Testament. That it has not

been abrogated, is likewise clear; and, therefore, it still remains obligatory upon those professing the Christian name, and will so continue until the final consummation, because there is now no authority to set it aside. In the commission given the Apostles, our Saviour says, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world." (*Matthew* xxviii. 19, 20.) Now, as this ministry is to continue until the end of time, and as it cannot be fully discharged without Baptism, it, therefore, plainly follows that Baptism is to be perpetuated in the Christian Church.

That the Baptism of the Spirit is to supersede water Baptism does not appear in the sacred volume. While, on the other hand, those who had received the Baptism of the Holy Ghost were commanded by an Apostle to be baptized with water. "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord." (*Acts* x. 47.) Hence, to lay Baptism by water aside, as a carnal ordinance, as do the

Quakers or Friends, is to depart from apostolic usage.

II. We must also enquire who are the proper *subjects* of this Christian rite.

Those who have repented of their sins and have believed on the Lord Jesus Christ “with a heart unto righteousness,” and who have not previously been consecrated to God in Baptism, are undoubtedly proper subjects; yea, it is their duty through this medium to present themselves to the Lord.

Some have rebaptized, but without authority. There is but one instance on record where Baptism was repeated, and that was administered to certain persons who had been baptized by John. Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he saith unto them, “Have ye received the Holy Ghost since ye believed?” And they said unto him, “We have not so much as heard whether there be any Holy Ghost.” And he said unto them, “Unto what then were ye baptized?” And they said, “Unto John’s baptism.” Then said Paul, “John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they

were baptized in the name of the Lord Jesus.” (*Acts* xix. 1-5.) Now, either John’s Baptism was not Christian Baptism, or else those who had been once properly baptized were baptized again. But we find no instance in sacred writ of the rite being repeated on those who had been baptized in the name of the Holy Trinity or, even, in the name of Jesus; therefore, the Baptism of John was not considered as Christian Baptism by the Apostle Paul, and, indeed, was designated by a special title. Consequently, the Baptism of John’s disciples should not be pleaded as Christian example.

But are adults the only subjects of this sacred rite? So say some, and with much assurance too. We, however, feel disposed to dissent from their judgment; and, while not inclined to disfellowship them for their views, we wish them to extend the hand of Christian charity to us. We charge them not to consider us heretical because we, through this medium, present our children to God. And if they will have no fellowship with us, let them pause ere they place our doings among “the unfruitful works of darkness.” *

It may be thought, however, that we as a

* Allusion is here made to the severe remarks of a Baptist preacher at Mt. Holly, who thus characterized Infant Baptism.

Church administer this ordinance to those who are not proper subjects; that all the authority we have for the practice is that others have done so before us; and that we do but follow precedent, without examining the Scriptures in this important matter. Believing in the propriety and utility of presenting our children to God in Baptism, it becomes us to assign our reasons. And among them we offer the following:

1st. Children were recognized under the Abrahamic covenant. That circumcision was a positive institution will not be questioned, and that it was to be performed at the age of eight days will not be doubted. Hereby the children of those who professed the true religion were admitted into the covenant, and obligated to the conditions of it. And when the old seal of the covenant was set aside, the seal of Baptism was appointed in its stead. Our Lord appointed one positive institution to succeed the other. A new seal was set to the covenant. The seals differed, but the deed was the same. Nor is it any proof that Baptism did not succeed circumcision because it differed in some circumstances, any more than it proves the Lord's Supper did not succeed the Passover because in several respects it differs from it.

Infants are proper subjects of the covenant of

God. As they were under the old dispensation, so they still are under the new. Therefore they have a right to Baptism, which is the initiatory seal of the covenant of grace. The practice of receiving children into the ancient Church of God did obtain; and unless it can be shown that an enactment has been made to prohibit their admission now into the Christian Church, they still are to be received. But no such enactment appears in the Gospel. Therefore, they are proper subjects for reception into the Church of God, and have a right to the seal of the gracious covenant.

So far from cutting them off, our Saviour has expressly said, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven"; and again, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

2d. It is generally admitted, that children dying are, through the atonement, received as members of the Church triumphant. Why, then, forbid the initiatory rite to the Church militant? It may be answered, because they are incapable of believing; and it is written, "He that believeth, and is baptized, shall be saved." But infants cannot believe, it is said; therefore, infants are

not subjects of Baptism. Again it is written, "He that believeth not, shall be damned." But infants believe not; therefore, must we conclude, infants shall be damned. The last conclusion, shocking as it sounds upon the ear, is as good as the first, as both are fairly drawn from the same premises. And both are true, provided the text was intended to apply to children. But as the text was evidently not thus intended, neither argument has any force.

We doubt if there be a father or mother present who can indulge the thought that those little ones taken from their fond embrace are now suffering in the regions of endless woe! They "hope better things," more consistent with Heaven's revelation. They find inscribed on the sacred page, "Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of One the free gift came upon all men unto justification of life." (*Romans* v. 18.) Fully believing, that through the merciful provision which God has made, by the gift of His Son, for a fallen race, our little ones, removed by death, are safely lodged in Heaven, we therefore gladly present children to God in Baptism, as a token that they are "heirs of salvation."

3d. Faith was not required of infants under

the Law, and is not required of them under the Gospel. If it be wrong to baptize children, was it not equally so to circumcise them? If it be folly to baptize unconscious babes, was it not equally foolish to circumcise them? And who will have the temerity to call that foolish which Jehovah Himself commanded on pain of His displeasure? Is not the Lord the same "yesterday, to-day, and forever"? and, therefore, are we not warranted to believe that His merciful regard to children still remains? Yes; He who once recognized them as His, by having the seal of the covenant put upon them, does still recognize them. Or, shall we conclude that He who is immutable has changed, and manifests less kindness under the Gospel than under the Law? Surely not, since it is written, "The promise is unto you and to your children." As, then, circumcision, without faith on the part of the recipient, was valid, so Baptism, in the absence of faith on the part of the recipient, is equally valid. And he who denies the validity of the latter may, with equal propriety, deny that of the former.

4th. Children belong to Christ. For them He suffered, and for them He died; and by His passion and death removed from them the curse of Adam's transgression, and brought them into a

state of salvation. In Adam they sinned without consent, will, or action; so in Christ Jesus are they restored; and, dying in infancy, through His merits, without faith on their part — God not requiring impossibilities — are they qualified for membership in the Church in Heaven. Wherefore then refuse them the seal of the Christian covenant? If they are His, then let them be designated as such by Holy Baptism.

5th. Again, we learn from Scripture, that whole households were baptized:—Lydia and her family, the jailer and his house, Cornelius and his family, Stephanas and his household. And certainly we may rationally infer that in those families were children. At all events, it is more reasonable to suppose that all those families embraced some children than to suppose that there were none at all. And when the parents were turned from Judaism or heathenism, would they not expect and desire their children to receive the sign of the Christian covenant, into which they themselves had entered? Especially so when informed that the promise was unto them and their children. As they were to “train up their children in the nurture and admonition of the Lord,” is it not reasonable to conclude that they recognized them as being in the covenant of grace?

To our mind the evidence, though inferential, is exceedingly strong; and we are led, as we contemplate those Christian families, to behold their baptized children as bearing the seal and entitled to all the blessings of the new and better dispensation.

6th. And finally, the testimony of the Fathers goes also to prove that children are proper subjects of Christian Baptism. Irenæus, who lived in the second century, and was well acquainted with Polycarp, the disciple of John, declares expressly that the Church learned from the Apostles to baptize children. Origen, in the third century, affirms that the custom of baptizing infants was received from Christ and His Apostles. Cyprian and a Council of sixty-six ministers, in 254 A. D., unanimously agreed that children should be baptized. Ambrose, who wrote about two hundred and seventy-four years after the Apostles, declares that the Baptism of infants had been the practice of the Apostles themselves and of the Church until his time. Chrysostom, who lived in the fifth century, asserts that infants should be baptized. Augustine affirms that he never read or heard of any Christian but who held that infants were to be baptized. The Fathers even held that there needed no mention in the New Testament of receiving infants into the Church, as it had been

once appointed, and never repealed. Pelagius, who lived three hundred years after the Apostles, says, "Men slander me as if I denied the sacrament of Baptism to infants. I never heard of any, not even the most impious heretic, who denied Baptism to infants."

Now, after all the arguments advanced, and all the testimony adduced, we leave it to the candid for judgment, if it be an evil to baptize children, as has been alleged.

III. We proceed, in the last place, to notice the *Mode* of Baptism.

Much has been said on this question. Some are for one and some for another method, and strenuous contentions have here arisen. It is to be regretted that too frequently the spirit of brotherly love has been absent from these.

Perhaps no Church is more liberal than our own; as she admits that Baptism by sprinkling, by pouring, or by immersion is valid. She contends not so much for the manner as for application of water, administered by a proper person, in the sacred name of the Father and of the Son and of the Holy Ghost. This constitutes valid Baptism. And, hence, on no account will her ministers rebaptize those who have been thus properly consecrated to God.

We are not ignorant that it is boldly affirmed, there is but one way, and that way is plunging or immersion. It is claimed the original term, βαπτίζω, *baptizo*, has no other meaning. But a Biblical student, Dr. Adam Clarke—not surpassed by any for his critical knowledge of the original languages in which the Scriptures were written—does affirm that βάπτω, *bapto*, and βαπτίζω, *baptizo*, mean both dipped and sprinkled. Βάπτω, of which βαπτίζω is a derivative, means to dip, to wash, to wet, to sprinkle. Mr. Watson judiciously observes, “The word itself, as has often been shown, proves nothing. The verb with its derivative signifies to dip the hand in a dish (*Matthew* xxvi. 23); to stain a vesture with blood (*Revelation* xix. 13); to wet the body with dew (*Daniel* iv. 33); to paint or smear the face with colors; to stain the hand by pressing a substance in it; to be overwhelmed in the waters, as a sunken ship; to immerse totally; to plunge up to the neck; to wash by effusion of water; to pour water upon the hands or any other part of the body; to sprinkle.”

A word, then, of such large application affords as good proof for sprinkling as for immersion. Since it is clear that the word has great latitude of meaning, have we authority to take one of its meanings, and unceremoniously condemn all who

shall presume to differ with us? After all that has been said, after all that can be said, it is the thing signified, and not the mode, which is the essential part of this sacrament.

We are reminded that it is our duty to follow the example of our Master. Jesus was immersed, and therefore, it is said, must we be immersed. That Jesus was baptized is evident, and also that He received it as a Jewish rite. Unlike sinful man, He could not repent; for He was "holy, undefiled, and separate from sinners." But as the High-Priest of our profession was He set apart and consecrated to His office by Baptism and the anointing of the Holy Ghost. John hesitated to perform the rite and, knowing the character of Him who requested it, well he might. And Jesus answering said, "Thus it becometh us to fulfill all righteousness,"—I to be thus set apart to My ministry, and thou to administer the ordinance.

"And the Lord spake unto Moses, saying, Take the Levites from the children of Israel, and cleanse them; sprinkle water of purifying upon them." And "it behooved Him," saith Paul, "to be made like unto His brethren." If, therefore, Christ did fulfill the righteousness of the law perfectly, which we all believe, then was the water sprinkled on Him in His Baptism.

We are also aware that great stress has been laid on the words *in*, *into*, *out of*, etc. Now, all who are acquainted with the original know that the Greek words thus translated have great latitude of meaning. *ἔν*, which is rendered *in* ("John baptized in Jordan"), is in the New Testament rendered one hundred and fifty times *with*, and over one hundred times *at*. *ἀπό*, which is rendered *out of*, is also rendered *from*; thus, "Who hath warned you to flee from (*ἀπό*) the wrath to come?" *ἐν*, which is rendered *in*, *into*, has many more meanings. It means *to*, *unto*, *at*, *until*, *among*, *before*, *upon*, *towards*, *through*, *by*, etc., etc. Now, we cannot admit that these prepositions will prove satisfactorily the mode.

Philip and the eunuch "went down *into* the water" may be rendered "went down *to* the water"; and "came up *out of* the water" may be read "came up *from* the water." If it be said, the eunuch was immersed, for he went *into* the water, we answer that the argument drawn from the preposition proves too much; for it proves that Philip, as well as the eunuch, was immersed, if going *down into* the water means immersion.

Consider the case of the Philippian jailer. Is it reasonable to suppose that the jailer and his family were plunged? They were baptized "the

same hour'' as their conversion, and it was in the night. Of Paul himself it is said, ''He arose and was baptized''; that is, immediately.

Finally, it is not possible that the Jews, in passing over the Red Sea, were immersed; and yet the term ''baptized'' is applied to them in this occurrence. Respecting this Paul unequivocally declares (*I. Corinthians* x. 1, 2) that they were baptized; and Moses positively says they all passed over on dry ground. (*Exodus* xiv. 16.) Now, were they immersed? Yet they were baptized. Surely, while under the influence of reason and common-sense, we cannot believe that those Israelites were or could be immersed, and yet on dry ground.

Yet further, pouring or sprinkling does better represent the operations of the Holy Spirit and the communications of gracious influence which Baptism is designed to set forth. The sign must agree with the thing signified. The sign is water Baptism; the thing signified, the Baptism of the Spirit. God gives the latter by ''pouring out,'' ''shedding forth,'' ''sprinkling.'' These are the terms employed in Scripture. Wherefore, the sign was given by pouring the water upon the subject. In Ezekiel it is written, ''I will sprinkle clean water upon you.'' Isaiah, who takes an enlarged

view of the Gospel dispensation, says, "So shall He sprinkle many nations." And the word baptize is used together for both operations, the spiritual and the ceremonial, in the passage, "I indeed baptize you with water, but He shall baptize you with the Holy Ghost."

Lastly, if we look at the Gospel, we find it a dispensation of mercy, designed to visit every land and every nation. We see that it is adapted to all conditions of mankind. Its requisitions are not oppressive or unreasonable: "My yoke is easy," said the Master. Would it be reasonable or merciful to compel the inhabitants of the frigid zones to be immersed in their icy waters? Again, must that man who has received pardon on a sick-bed, and who desires to receive this sacrament, be forbidden, because he is physically unable to be immersed? But he has received the Holy Ghost, as well as we; who, then, will forbid him the water of Baptism? Surely not I.

And now, after all that has been said, we hope our friends will not henceforth be troubled on this subject. Were you consecrated by Baptism to God in infancy? Know and believe that your Baptism is valid. Do you now profess faith in Christ, and have you not yet received the seal of the covenant of grace? See that you neglect

not this ordinance. We hope your minds are well satisfied as to the mode, and so you can now approach the Lord's altar for the Holy Supper.

Here the Lord in mercy baptized you with the Spirit, and spake to your troubled hearts, saying, "Son be of good cheer: thy sins are forgiven thee." And here you are to receive the symbol of that spiritual outpouring and the token of reception into the Church.

And while we attend to this ordinance, may the Great Head of the Church shed forth the Spirit upon us, that we may rejoice with joy unspeakable and full of glory. Amen.



ON THE LORD'S DWELLING- PLACE.*

LORD, I HAVE LOVED THE HABITATION OF THY HOUSE, AND THE
PLACE WHERE THINE HONOR DWELLETH.—*Psalm* xxvi. 8.

THE Psalmist, being fully convinced of the insufficiency of things terrestrial to satisfy the desires of a soul immortal, looked from Nature up to Nature's God. Participating in the Divine clemency, he was enabled to rejoice in the knowledge of sins forgiven. Hence he exclaimed, "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay; and set my feet upon a rock, and established my goings. And He hath put a new song in my

* A Sermon preached at the dedication of the meeting-house built for the M. E. Church in Amwell, Hunterdon County, New Jersey, on 24th of October, 1843. Written from notes, at Burlington, New Jersey, 25th of September, 1844.

mouth, even praise unto our God," (*Psalms* xl. 1-3.) Being thus renewed in the spirit of his mind, his affections were placed on and concentrated in Jehovah. Therefore could he say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." (*Psalms* lxxiii. 25.) Thus having a conscience void of offense towards God and man, David calls upon the Lord to judge, examine, and prove him; willing that all the motives and purposes of his heart should be open to Divine inspection; desirous, were there any evil in him, that it should be removed, and he be led in the way everlasting. He manifested his aversion to sin by having no fellowship with its votaries; and his affection to God and His cause, by the love which he had for His dwelling-place, saying, "Lord, I have loved the habitation of Thy house, the place where Thine honor dwelleth."

In the elucidation of this important and highly appropriate portion of Holy Writ, I propose:

I. To make some remarks on the habitation of God's house — the place where His honor dwelleth.

1st. Since the Almighty is an omnipresent being, and filleth immensity, it cannot be that He should be located in any one place, and His presence be wholly excluded from another. The

heaven of heavens cannot contain Him; much less one place on earth. Nay, it would be preposterous in the highest degree to suppose that He is not everywhere “beholding the evil and the good.” Notwithstanding this is the truth as it relates to His *essential* presence, yet we learn from Scripture that where His *gracious* presence is manifested in a special manner, the place may be denominated the “House of God.”

Hence, when Jacob departed from the paternal home into a strange land, as he journeyed by the way, the evening shades having approached, he prepared a place and laid himself down—having the earth for a couch, a stone for a pillow, heaven’s canopy for his covering, and the Almighty for his defense. Now, as he rested in the embrace of “tired nature’s sweet restorer, balmy sleep,” he dreamed; and in his vision he beheld a ladder extended from earth to heaven. This ladder may have been emblematical of our Redeemer, in whom supreme Divinity and real humanity are associated, forming a communication between earth and heaven.

When Jacob awoke from his profound slumber, he exclaimed, “Surely the Lord is in this place, and I knew it not! How dreadful is this place! This is none other but the house of God,

and this is the gate of heaven." (*Genesis* xxviii. 16, 17.) So, with equal propriety, may we say, wherever God graciously manifests Himself to us, this is the house of God, this the gate of heaven.

He spake to Abraham while in the land of Ur, to Jacob on his way to Padan-aram, to Moses in the bush; and, blessed be His name, it is the privilege of His devoted followers,

"Where'er they be, where'er they move,
To meet the Object of their love."

This gracious presence makes the Christian's Paradise; and where God thus manifests Himself is Heaven to the believing, loving, obedient soul.

2d. The Tabernacle was called the house of God, and was the place where His honor deigned to dwell in a gracious and special manner. To this, without doubt, the Psalmist refers in the text. When the Almighty, by a strong and an outstretched arm, had liberated the Israelites from Egyptian bondage, He caused the Red Sea to part asunder and make a way for His ransomed, and then to return and engulf their pursuers. He brought His chosen into the wilderness, where they sojourned in tents; and as He was pleased to manifest His gracious presence, therefore would He have a tent in which to dwell.

The Tabernacle was the place for the Shechinah, or visible majesty of the Divine Presence, through a glorious light, enveloped in cloud, between the cherubim upon the mercy-seat. This, doubtless, was a special type of God's future dwelling in the human nature of Christ, who was the true Tabernacle of the true Shechinah. The Tabernacle contained the sacred chest, or ark, of the testimony, in which were the tables containing the Decalogue. Above this was the mercy-seat, concerning which the Lord informed His servant Moses, "There will I meet with thee, and converse with thee from off the mercy-seat." In the Tabernacle sacrifices were offered, intercessions made, and heavenly instructions obtained. This was the portable house of the Almighty; this the place where His honor dwelt with traveling Israel.

3d. When the Israelites were come into the promised land, and were well settled in fixed habitations, the Lord, likewise, would have a permanent abode. Hence He qualified Solomon for the important work of erecting a house to His name. The Temple was commenced four hundred and eighty years after the liberation from Egypt. In seven years was the magnificent edifice completed. Thither were brought the sacred vessels which had long been deposited in the Tabernacle.

The Temple took the place of the Tabernacle, and became for Israel the residence of Deity, the habitation of the Almighty.

When the Temple was completed, Solomon invited the children of Israel to attend. A great multitude assembled, and the ark being brought in, the cloud of the Lord's presence filled the place, so that the priests could not minister on account of the glory of God.

The Temple stood for many years, being often injured by the enemies of Israel, and as often repaired by the servants of the Lord. Once it was destroyed, and once rebuilt. It was still a magnificent edifice when the Redeemer of man made His advent, "to seek and to save that which was lost," and open up a new and living way to the Temple above, the "House not made with hands, eternal in the heavens."

Our Saviour predicted the utter destruction of the Jewish Temple. He said that "not one stone should be left upon another, which should not be thrown down." And about forty years after the crucifixion was this memorable prediction fulfilled—a prediction which was, and is, and will continue to be an undoubtable evidence of the Divine authority of our Lord and Saviour Jesus Christ.

It was requisite that the Jewish Temple should come to an end, since the purposes of God in its erection had been accomplished, and since it was become a barrier between Jews and Gentiles; the former believing that the latter were unworthy to enjoy equal immunities and privileges with themselves. Hence, the wall of separation has been broken down, and through the merits of Jesus, Jews and Gentiles occupy equal ground, and both have free access unto God; both may be raised from the ruins of the fall to regain God's favor, to rise into His image, and ultimately to participate in an endless life of blessedness. Now we need not go to Jerusalem to worship; for "God is a Spirit; and they that worship Him must worship in spirit and in truth." (*John* iv. 25.) And those who worship Him agreeably to His directions are the "temples of God"; as He hath said, "I will dwell in them and walk in them; and I will be their God, and they shall be My people." (*II. Corinthians* vi. 16.) And again it is written, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (*I. Corinthians* iii. 16.)

Although the Tabernacle is no more, and the Temple has long since been laid in ruins,—and though believers "are the habitation of God,

through the Spirit,"—yet are there houses dedicated to the Almighty, set apart for His service, as were the Tabernacle and Temple. And wherever God's name is recorded, there has He promised to be. As the Redeemer increases (and John testifies, "He must increase") in the number of His disciples, so chapels and churches, will increase for their accommodation. And He who is immutable, having promised "where two or three are assembled in My name, there am I in the midst," will, doubtless, prove true to His engagement. The house, therefore, that is devoted expressly to the service of Almighty God, may, with the utmost propriety, be denominated "the Lord's house, the place where His honor dwelleth."

II. I will assign some reasons why the pious love the habitation* of God's house.

1st. The pious love their God with a sincere, constant, and supreme affection. Hence, whatever is dedicated to the object of their supreme regard must doubtless appear lovely to them. David, from the fullness of his heart, did say, "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. . . . For a day in Thy courts is

* "The habitation" may imply the "Holy of holies," where the Divine Presence was manifested.

better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." (*Psalms* lxxxiv. 10, 11.) Those who partake of the same spirit and mind the same things, possess the same love and have the same regard for the dwelling-place of the Almighty, and with the devoted psalmist can say, "I was glad when they said unto me, Let us go into the house of the Lord."

2d. Because sacrifices are here offered. As in the Tabernacle and Temple sacrifices were offered to the Most High—and were acceptable and well pleasing in His sight, those sacrifices being typical of the all-availing sacrifice which Christ in due time should offer—so, also, under the new and better dispensation, spiritual sacrifices are presented unto God.

Paul exhorts the Roman Christians in the following manner: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (*Romans* xii. 1.) And Peter exclaims, "Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (*I. Peter* ii. 5.) In God's house the sacrifice of *praise* is offered.

“Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.” (*I. Peter* ii. 9.) There intercession is made. As in ancient days God conversed from the mercy-seat with His true worshipers, so, also, in modern times He deigns to smile in a benignant manner upon them that truly seek His favor. He hears those petitions which proceed, not out of feigned lips, but are offered up sincerely, fervently, and believingly. There, through this medium, man holds audience with the Deity. He “puts his Lord in remembrance, pleads together with Him, and is justified.” (*Isaiah* xliii. 26.) “Yea, the effectual, fervent prayer of the righteous man availeth much” (*James* v. 16); so avails that “it *moves* the hand that *moves* the world.”

3d. Because the Word of the Lord is here preached.

As the Law was read and expounded in the Tabernacle and Temple, so, also are both Law and Gospel read and explained in the house of the Lord at this day.

Here the ambassadors of Jesus declare to transgressors the purity of that Law which they have disregarded, and the penalty which awaits the

finally impenitent—the “indignation and wrath, tribulation and anguish,” which must be their doom. But here also the Gospel is announced. Here the messenger of mercy is divinely authorized to say, “Fear not, for I bring you good tidings of great joy; for unto you is born, this day, in the city of David, a Saviour, who is Christ the Lord.” (*Luke* ii. 10, 11.)

Here the doctrines of the Gospel should be *plainly, fully, persuasively, and powerfully* proclaimed.

(1.) The character of Jehovah, as exhibited in his Word, should be declared. As to His nature we learn from the Scriptures that “God is a Spirit.” As to His duration, that “from everlasting to everlasting He is God,” and that He is “the King eternal, immortal, invisible”; and after all the manifestations He has made of Himself, He is, from the infinite perfection and glory of His nature, incomprehensible. “Lo, these are but parts of His ways, and how little a portion is heard of Him.” He is unchangeable: “The Father of lights, with whom is no variableness, neither shadow of turning.” He is the only independent being in the universe: “Who only hath immortality.” Every other being, however exalted, has its existence from Him: “For by Him

were all things created which are in heaven and in earth, whether they are visible or invisible." All things are upheld by Him—no creature being for a moment independent of His support: "By Him all things consist"; "He upholdeth all things by the Word of His power." He is omnipresent: "Do not I fill heaven and earth with My presence? saith the Lord." He is omniscient: "All things are naked and open before the eyes of Him with whom we have to do." He is the absolute Lord or owner of all things: "The heavens, even the heaven of heavens, are Thine, and all the hosts of them. He doeth according to His will in the armies of heaven and among the inhabitants of the earth." His providence extends to the minutest objects: "The hairs of your head are all numbered." He is a being of unspotted purity and holiness: "Holy, holy, holy, Lord God Almighty!" He is just in the administration of His government: "Shall not the Judge of the whole earth do right?" "Clouds and darkness are round about Him; judgment and justice are the habitation of His throne." His wisdom is unsearchable: "O the depth of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" And finally, He is merciful: "Thou art good, and Thy

mercy endureth forever." "His tender mercy is over all His works." "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ."

Yet more the doctrine of the Trinity should here be inculcated: for there are three Persons in the Godhead—the Father, the Word, and the Holy Ghost; and These Three are One. "For there are Three that bear record in Heaven: the Father, the Word, and the Holy Ghost; and These Three are One."

(2.) Here the character of man in his primitive state should be exhibited: that it may be known, that he, when formed by the hand of his Maker, possessed the Divine image, which consisted in righteousness, knowledge, and true holiness. He was thus wise in his mind, holy in his heart, and righteous in his conduct. He was the master-piece of creative energy—a specimen of the handiwork of the Almighty—a creature in whose formation infinite wisdom, goodness, and power conspicuously appear—a being qualified in all respects to answer the end of his formation, and glorify his Maker in both spirit and body.

The fall of man should here be frequently and clearly stated. It should be announced, that

man, "though in honor, abode not"; that he is far gone from original righteousness, and "prone to sin, as the sparks to fly upward"; that "the whole head is sick, and the whole heart is faint"; that "God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually"; that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be"; and that "there is none righteous, no, not one."

It should be taught that we are so fallen "we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will." This doctrine is a link in the Gospel chain, essential to its integrity. If man be not fallen, he needs not to be raised; if not a sinner, he wants no Saviour; if not guilty, he wants not to be justified; and if so, superfluous and wholly uncalled for was the passion and death of our Redeemer. This doctrine, however, is clearly developed in the Word of God, is fully exhibited in the world's history, and is experimentally known by all men.

(3.) The character of the Redeemer of a fall-

en race should here be faithfully and scripturally developed. Since Jesus Christ is the Foundation on which we build our hopes of heavenly bliss, it cannot be a matter of minor importance what our views are respecting Him. In this we are to be guided by the Holy Scriptures. There we discover that He is at once Divine and human, possessing two natures in one Person. Hence, He is duly qualified to act as our Daysman. All those incommunicable attributes which can only belong to Deity are in Scripture ascribed unto Christ; therefore, He must be possessed of supreme Divinity. Eternity is an attribute of the Divine nature, and in reference to the Messiah it is said, that He "is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." Moreover, the evangelist, in accordance with the prophet, exclaims, "In the beginning was the Word, and the Word was with God, and the Word was God." Now, that which was "in the beginning" must have existed antecedently to the beginning; and that which existed antecedently to the beginning, or to creation, could be no part of creation; and that which was no part of creation must have been unoriginated; and that which was unoriginated must be eternal; and that which is eternal must be God. Therefore, "the Word" is Divine.

The Scriptures ascribe omnipotence to Jesus Christ: "By Him were all things created that are in heaven and in earth." Omniscience belongs to Him: "In Him are hid all the treasures of wisdom and knowledge." Omnipresence pertains unto Him: "For where two or three are gathered together in My name, there am I in the midst of them"; "Lo, I am with you alway, even unto the end of the world." Immortality is ascribed to Jesus: "Jesus Christ, the same yesterday, and to-day, and forever." From all of which we come to the necessary conclusion that Jesus Christ is co-equal, co-eternal, and consubstantial with the Father and the Holy Ghost. With St. Paul we can say, "He is over all, God, and blessed forever."

Jesus Christ is also to be preached as very man. The Scriptures are explicit here also: "He took not upon Him the nature of angels, but the seed of Abraham." That the mode of His existence as Divine and human is mysterious, is in Scripture clearly affirmed: "And without controversy great is the mystery of Godliness: God manifest in the flesh."

(4.) The nature and the extent of the atonement which Jesus Christ has made should here be clearly and frequently inculcated.

The Scriptures represent its nature to be vicarious: "But He was wounded for our transgressions. He was bruised for our iniquities"; "He was delivered for our offenses, and was raised again for our justification." As to its extent, it is represented as being universal: "All we, like sheep, have gone astray; we have all turned to our own way; and the Lord hath laid upon Him the iniquity of us all"; "He by the grace of God tasted death for every man"; "He is the propitiation for our sins; and not for ours only, but, also, for the sins of the whole world." A limited atonement is derogatory to the Word of God, dishonorable to the Redeemer, and renders the reprobate irreprehensible for his conduct. But a universal atonement is in accordance with Revelation, does honor to the Redeemer, and constitutes the sinner amenable for his misconduct.

(5.) How the sinner is justified is here to be announced. And the Scriptures assure us, that it is through faith in Christ Jesus. Hence we read, "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ"; "Ye are saved by grace, through faith; and that not of yourselves: it is the gift of God."

(6.) The purification of the soul from all moral impurity is to be proclaimed as the privi-

lege of the believer in Jesus. The Scriptures are explicit on this point. We are therein commanded to attain to purity or perfection: "Walk thou before Me, and be thou perfect"; "Be ye perfect, even as your Father which is in heaven is perfect"; "Be ye holy, for I am holy"; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And it is promised: "I will sprinkle clean water upon you, and ye shall be clean." Again, St. Paul says, "And the very God of peace sanctify you wholly." Hence we are taught that it is our duty to pray for it. We are assured that there is virtue sufficient in the sacrifice of Christ to effect this great moral purification: "The blood of Jesus Christ His Son cleanseth us from all sin." Finally, without it we cannot enter heaven; for "without holiness no man shall see the Lord."

(7.) We are likewise to teach that there is a possibility of the final loss of the soul.

The Scriptures testify: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive" (*Ezekiel* xviii.

26, 27); "Behold, therefore, the goodness and severity of God"; "Wherefore, let him that thinketh he standeth, take heed lest he fall"; and "Cast not away, therefore, your confidence, which hath great recompense of reward."

(8.) 'The conscious existence of the soul immediately after death should here be taught. For Jesus said, "This day shalt thou be with Me in Paradise"; and St. Paul declared, "To die is gain," because to be absent from the body is to be present with the Lord.

(9.) The resurrection of the human body is another doctrine to be here proclaimed. It is fully substantiated in the Sacred Volume.* The period will arrive when the Lord Jesus shall come the second time, and then without a sin-offering, unto salvation.† He who once appeared the feeble Babe in Bethlehem will then come the mighty Lord of glory! He who was once attended by a few fishermen will then have a retinue of holy angels. He who was adjudged at Pilate's bar will then be the Judge of all. He who was the bleeding Victim will then be the Arbiter of life and death. He shall descend with a shout, and with the voice of the archangel, and with the trump of God.

* I. Corinthians xv.; Daniel xii. 2; John v. 28, 29.

† Acts i. 10, 11; II. Peter iii.; II. Thessalonians i. 7, 8, 9.

Whatever difficulties human science may oppose to the doctrine of the resurrection, they are difficulties only to human power. He by whom this great work is to be accomplished is Almighty and cannot be limited by impediments. Every objection on the score of difficulty meets with an answer in the power of our All-sufficient Redeemer. As Paul testifies, we look for all this to be accomplished "according to the working whereby He is able even to subdue all things unto Himself." (*Philippians* iii. 21.)

(10.) The future judgment and the results attending the decisions of that day are here to be announced. That there will be a day of judgment is clearly stated in the Sacred Volume.* The judgment will be righteous and final; the result will be perpetuated through eternity.

And now, since Zion's watchmen blow the Gospel trumpet, which has the certain sound of truth, in the Lord's house—and thus declare the truth on which all our hopes depend—here, therefore, the pious love to be.

4th. The pious love the house of the Lord because here their souls have been blessed.

The courts of the Lord appear lovely to them

* Daniel vii. 9, 10; Revelation xx. 11-14; Matthew xxv. 31-46; Acts xvii. 31; II. Corinthians v. 10.

because the benediction of the Most High has here, again and again, rested upon them. Peradventure, it was here the scales of ignorance fell from their eyes; here the great deep of their hearts was broken up; here they were led to exclaim, "What must I do to be saved?"; here in deep anguish of soul they were heard to cry, "O wretched that we are! who shall deliver us from this body of sin and death?"; here the Friend of sinners bid them be of good cheer, saying, "Your sins, though many, are all forgiven." If so, then the house of God was their birthplace. "And of Zion it shall be said, this and that man was born in her. The Lord shall count when He writeth up the people, that this man was born there," (*Psalms* lxxxvii. 5, 6.)

Again, if in God's house they were justified freely through the redemption that is in Christ Jesus, then here, also, was their relationship changed. Those who had been "afar off" were here "made nigh by the blood of Christ"; those who were strangers and foreigners here found an acquaintance with their Maker; those who were children of wrath here became the children of the living God. Here they first partook of the "hidden manna" from above; here received the "white stone" with a "new name written thereon, which

no man knoweth, saving he that receiveth it," the Divine *tessera*,* the witness of the Spirit, whereby they are assured that they are adopted into the heavenly family.

Here have they received consolation in all their afflictions. Here the messengers of Jesus are divinely authorized to encourage the people of the Lord, with the comfort wherewith they themselves are comforted. Do they enter the sanctuary of the Lord, cast down under manifold temptations? Here the Spirit of the Lord lifteth up a standard against the enemy, and enableth His people to triumph over all their foes. Here the truly pious are encouraged to press onward, upward, and heavenward; "to add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Here are they exhorted "to forget those things which are behind, and to press toward the mark for the prize of their high calling, which is of God in Christ Jesus"; to leave "the principles of the doctrine of Christ, and go on to perfection."

* Revelation ii. 17. The *tessera* is supposed to have been the white pebble by placing which in the urn the Greek judge pronounced acquittal; or, the token given to the victor in the Grecian games. Perhaps St. John combines both ideas in his use of the term.

In a word, they are encouraged to seek for the “fullness of the blessing of the Gospel of peace.” And here, by faith, the justified, relying on atoning merits, are enabled to “reckon themselves dead unto sin and alive unto God.” And thus reckoning, they sweetly realize that, “being dead unto sin, they have their fruit unto holiness, and the end, everlasting life.” Finally, the pious are here abundantly blessed, and, therefore, cannot but love the place where they have so largely participated in the Divine mercy.

Their language is, “Lord, I have loved the habitation of Thy house, the place where Thine honor dwelleth.”

5th. The pious love God’s house because here their Father’s children meet.

It is written, “And every one that loveth Him that begat, loveth him that is begotten of Him.” (*I. John* v. 1.) Now, Christians have all one Father; claim an interest in one Saviour; have been adopted into the same family; possess the same treasure; are guided by the same Spirit; and are all destined for the same happy, heavenly home. It would, therefore, be exceedingly strange, if such were destitute of love one to the other. The badge of discipleship is love. Hence, saith the Redeemer, “By this shall all men know that ye

are My disciples, if ye have love one to another." And again, "A new commandment I give unto you, that ye love one another, as I have loved you." As Christians love one another, with hearts sincere, therefore they delight in each other's society; they love to mingle together to sing the songs of Zion, to hear of the unsearchable riches of Jesus, to partake of the symbols of the broken body and shed blood of their common Redeemer, to comfort each other, to take sweet counsel together, and to help each other on their pilgrimage, through a world fraught with sin, strewed with snares, and hostile to true piety.

Now, as God's house is the place where the faithful meet, where the power of the Lord is made manifest, and where they are led into "the green pastures" of Divine love, by "the still waters" of heavenly consolation; therefore, the truly pious love the place, and from the fullness of their hearts exclaim, "Amiable are Thy tabernacles, O Lord of hosts! A day in Thy courts is better than a thousand."

"To spend one sacred day,
Where God and saints abide,
Affords diviner joy
Than thousand days beside."

6th. The pious love the house of God be-

cause it bears some resemblance to their better home above.

This world is not the home of the pious. Here they are but pilgrims and sojourners, as their fathers were before them. They are destined for another and a better country, and, if faithful, shall be enabled to say, as they approximate life's close: "We know that, if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (*II. Corinthians* v. 1.)

There is some similarity between the Christian's habitation below and that above.

The house below is consecrated to God: the house above is denominated "the building of God." The house below is for the accommodation of God's followers: the house above is their permanent residence. Below the followers of Jesus meet: they assemble forever above. Below they sing His praises: above they never cease to praise. Below they celebrate redeeming grace and dying love: above they triumphantly exclaim, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen." (*Revelation* i. 5, 6.) Below they delight themselves in

God, their suitable, satisfactory, never-failing, and all-sufficient portion: above their felicity flows from the same inexhaustible fountain.

But, however pleasing to worship the Lord in His earthly courts, the righteous have a strong desire for that better house above. Here the society is of a mixed nature: there they are all of one mind and heart. The Church militant is divided into many sects: the Church triumphant shall never be separated by those little marks of distinction. Here the Church is tried and tempted: there "the wicked cease from troubling, and the weary are at rest." Here their joy is mingled with sorrow—so much so that the most devoted have cause to exclaim, "As sorrowful, yet always rejoicing": there the cup of bliss will be unmixed, for "the ransomed of the Lord shall obtain joy and gladness, and sorrow and sighing shall flee away." Here they labor to cultivate Emmanuel's vineyard: there they participate in "endless rest." "I heard," says one who was favored with a glimpse of the heavenly land, "a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." (*Revelation* xiv. 13.)

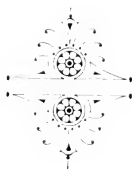
Here they meet and part: there they meet

to part no more forever. No wonder, then, that Job should say, "I would not live alway"; and Paul should testify, "For me to live is Christ, and to die is gain. I desire to depart and be with Christ, which is far better."

Dear friends, you have erected this house to the name of the Lord. Here may the sacrifices of prayer and thanksgiving be acceptably offered. Here may the unadulterated Gospel of Jesus Christ be plainly, fully, persuasively, and powerfully proclaimed. Here may the Lord's ministering servants be ever "clothed with salvation," and here may His "saints ever shout for joy." Here may the Word, accompanied by the Spirit's energy, prove instrumental in awakening the sinner to a sense of his lost condition. May this altar be surrounded by true penitents, seeking redemption through the blood of the Cross. Here may liberation be proclaimed to the captives. Here may the followers of Jesus be strengthened to cheerful performance of every good word and work. May you who worship to-day, and those who shall worship in this house hereafter, know "that God loveth the gates of Zion more than all the tents of Judah." May the benediction of the Most High rest upon you and your children. And when you shall have been gathered to your fa-

thers, may this house, the result of your toil and labor, still remain and prove a lasting blessing to the rising generations. Yea, may generations yet unborn here participate in the benefits of the purchased Redemption.

And when the consummation of all things shall come, and houses are no longer needed for the followers of Jesus upon earth, may we all be so unspeakably happy as to have a lot among the blessed, and dwell forever before Him in whose presence is fullness of joy, and at whose right-hand are pleasures forevermore. Amen and Amen.



THE WORK OF GOD.*

“WHAT HATH GOD WROUGHT!”—*Numbers* xxiii. 23.

AS the children of Israel journeyed towards the promised inheritance, they came into the plains of Moab, and there pitched their tents. When Balak, the king of the Moabites beheld their number, and took into consideration what they had done to the Amorites, he was afraid. Unwilling that they should pass unmolested, and dubious how a battle might terminate, he sent for Balaam, the prophet, whom he desired to pronounce a malediction upon Israel; supposing this could be effected, then all his doubts respecting certain victory over them would disappear.

Balaam complied so far as to come, and he

* The substance of a Discourse on the Centenary of Methodism, delivered at Swedesboro, New Jersey, 25th of October, 1839; written from notes, at Burlington, New Jersey, 2d of November, 1844.

would—for “he loved the wages of unrighteousness”—have granted the request of the king in full, but was prevented by the God of Israel, and instead of pronouncing a curse, he was constrained to pronounce a blessing.

There is one thing, however, in the conduct of this prophet which is worthy of commendation. Happy for all who profess to be the prophets of the Lord, the ministers of Jesus at the present day, were they to act in like manner. Though urged by the king to accomplish the object for which he had been called, yet did he nobly say, “If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak.”

After many efforts made by the king, through the prophet, to accomplish what he most ardently desired, all of which proved abortive, the prophet exclaims, “Behold, I have received commandment to bless, and He hath blessed; and I cannot reverse it. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!”

What hath He accomplished for Israel, in

their emancipation from Egyptian bondage, in opening them a passage through the Red Sea, in the pilgrimage through the desert, in feeding them with manna from above, in causing the flinty rock to send forth streams of water to satisfy their thirst, and in protecting them from all their foes?

But are we not now at liberty to apply these words in their most general sense, and with gratitude and wonder, exclaim, as we consider the visible works of Divine power, "What hath God wrought"?

And although with pleasure, profit, and delight, we might advert to the work of God in *Creation*, yet we choose, on the present occasion, to confine our attention to the work of God in *Redemption* and *Providence*. Let us consider,

I. What God hath wrought out for man.

When man emanated from the hand of his Maker, he bore the Divine impress, which consisted in "knowledge, righteousness, and true holiness." Being constituted a moral agent, he was free to stand, and liable to fall. He yielded to temptation, transgressed the injunction of his Maker, and consequently fell from the elevated position he occupied in God's creation. The Lord beholding guilty, corrupt, and helpless man, has

been pleased to make an exhibition of His love and mercy in the great and gracious work of human redemption. The poet has well said,

“’T was great to speak a world from naught:
· ‘T was greater to redeem.”

Love commenced the work. It is written, “God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” (*John* iii. 16.)

Love was the moving cause of man’s salvation. It was necessary that justice should be satisfied. Justice must have its claims on man, or on a substitute for man. The latter was chosen in Heaven’s council. A Substitute was found through whom the law is honored, the sinner acquitted, and God glorified.

Human Redemption is a work, the work of God for man—being wrought out by God our Saviour. To accomplish this it was necessary that the Divine nature should be associated with the human in the personage of Jesus Christ.

It was necessary that the Redeemer should lead a suffering life, “For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the

Captain of their salvation perfect through sufferings.” (*Hebrews* ii. 10.)

1. If to be poor, to pass through a state of penury, be to suffer, then Jesus suffered. No pomp nor splendor denoted His natal day, but a stable was honored as the birthplace of the “Child born, the Son given.” Through His subsequent history from the stable to the cross, He was conversant with poverty. Hence we hear Him exclaim, “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.” When called upon to pay tribute, so poor was the Redeemer, that a miracle was necessary to supply the requisite demand. And surely He who was too wise to err, would never have resorted to such means, had not His impoverished condition justified the measure. In describing His humiliation, well might the apostle say, “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” (*II. Corinthians* viii. 9.) And since our Saviour has passed through poverty’s vale, let those who suffer in the same be of good cheer; for in this respect the servant is equal to his Lord, the disciple is not below his Master.

2. If to be tempted is to suffer, then Jesus suffered. Forty days was He in the wilderness, tempted of the devil. Upon an examination of this trial of the "High-Priest of our profession," we learn that He was tempted to *distrust*, when Satan said unto Him, "Command that these stones be made bread"; to *presumption*, when directed to cast Himself down from the pinnacle of the temple; to *ambition*, when "shown all the kingdoms of the world, and the glory of them"; to *idolatry*, and that too of the worst, when Satan said to Him, "Fall down and worship me." In view of all the conflicts through which "the man Christ Jesus passed" well might the apostle exclaim, "For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (*Hebrews* iv. 15.)

"He knows what sore temptations mean,
For He has felt the same."

And though His followers pass through this fiery ordeal, they have this to cheer them, that their sympathizing Lord is conversant with this mode of suffering. As He conquered all His foes, so shall they, trusting in Him, come off victorious.

3. If to be afflicted is to suffer, then Jesus

suffered. The prophet announces Him as the "man of sorrows, and acquainted with grief." A Roman in giving a description of Jesus Christ to the emperor, after speaking of His appearance, remarks, "He has never been seen to laugh, but often to weep."

How great must have been His sufferings, when a world's woe was laid upon Him. How painful the labor, when He trod the wine-press alone, for "of the people there was none with Him." (*Isaiah* lxiii. 3.) How extreme the anguish of spirit, which constrained Him to cry, "O my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt!" How overwhelming the distress of soul which caused Him to utter, "Eli, Eli, lama sabachthani! My God, My God, why hast Thou forsaken Me!" (*Matthew* xxvii. 46.) Human thought is not adequate to estimate the amount of misery, angelic minds cannot comprehend the suffering, which He endured who "was delivered for our offenses, and was raised again for our justification." (*Romans* iv. 25.) We are fully authorized to say, that He was a perfect sufferer; for it is written, "And He being made perfect, became the Author of eternal salvation, unto all them that obey Him." (*Hebrews* v. 9.)

And it was needful He should attain to this perfection, to accomplish the great and glorious work of human Redemption. Believing that infinite justice would require no more than its due, and be satisfied with nothing less, we must necessarily conclude, that every pang our Saviour endured, every agony He experienced, was requisite to purchase man's salvation.

In concluding our remarks on this most interesting subject, we may say with Bishop Pearson, "If hunger and thirst, if revilings and contempt, if stripes and buffetings, if condemnation and crucifixion, be sufferings, Jesus suffered. If the infirmities of our nature, if the weight of our sins, if the malice of men, if the machinations of Satan, if the hand of God, could make Him suffer, our Saviour suffered. If the annals of time, if the writings of the apostles, if the death of the martyrs, if the confession of Gentiles, if the scoffs of Jews, be testimonies, Jesus suffered."

Our Redeemer, having offered the all-availing sacrifice, in behalf of a world of sinners lost, has satisfied the claims of Divine Justice, and opened the door of heavenly mercy. Hence, through His vicarious offering, God is justified, the sinner acquitted, the devil defeated, hell disappointed, and heaven peopled! In the contemplation of

which, with grateful hearts we will exclaim, What hath God wrought out *for* man!

II. Let us consider what God works *in* man.

To deliver man from sin, to constitute him the devoted servant of God here, and to prepare him for future glory, is the work of God. It is not enough that a work be done *for* him; but likewise must a work be wrought *in* him.

To convince man of his fallen, guilty, and corrupt condition, is the work of God. Man, if left to himself, apart from divine influence, would not seek the Lord. But he is not thus left: Jesus came to “*seek* and to *save* that which was lost.”

Hence the sinner is divinely sought. His eyes are “anointed with eye-salve,” that he may perceive his true condition, wake up to a sense of the imminent danger to which his sins expose him, feel the “plague of his own heart” to that degree that, in the bitterness of his soul, he may cry out, “O wretched man that I am! who shall deliver me from the body of this death?”

Now, to awaken us from our slumber, to apprise us of our danger, and to stimulate us to seek the salvation so dearly purchased and so freely tendered, is the work of God *in* man. “But God, who is rich in mercy, for His great love

wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." (*Ephesians* ii. 4, 5.) And since "a manifestation of the Spirit is given to every man," and since it is the province of this Spirit to "reprove the world of sin, of righteousness, and of judgment," it follows that man is not left to grope his way in moral darkness, but has the "light of life"; and, provided he follows the guidance of the Good Spirit, he will be lead to "fear God and work righteousness," according to the light of the dispensation with which he is favored, and, consequently, find acceptance with God, "who is no respecter of persons."

2d. To forgive sins and to renew the corrupt heart of man is also the work of the Lord. Man is graciously capacitated to repent of his sins and to believe in Jesus. And when he has a knowledge of his sins, an aversion to his sins, a sorrow for his sins, makes a confession of his sins, and departs from his sins; and when he believes in Jesus Christ with a "heart unto righteousness"—*i. e.*, renounces every other plea, and relies upon the atoning merits of Him "who was delivered for his offenses"—he is "justified freely from all things, as he could not be by the law of Moses," and is created anew in Christ Jesus. Being justi-

fied, his past sins are all forgiven; being regenerated, he is a new creature, brought into a new relation, and can with gratitude exclaim,

“My God is reconciled;
His pardoning voice I hear;
He owns me for His child;
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba Father, cry.”

Every faculty and passion of the soul is renewed by this work of grace. The understanding is now employed in knowing God. Here it finds an Object sufficiently ample for its most enlarged conceptions; for “touching the Almighty, we cannot find Him out”; yet does the believer experimentally know Him as his reconciled God and Father.

He will now sweetly acquiesce with the will Divine. His prayer now is, “Not my will, but Thine, be done.” The conscience, cleansed from dead works, no longer testifies to the turpitude, but now to the purity, of moral action. The judgment renewed now decides righteously. The memory is now sanctified and set apart as the storehouse of the soul to retain the truths of God. The imagination is purified; and love, detached

from things earthly, is now placed on and concentrated in God. Aversion and anger are now opposed to all that is evil. Joy, having ceased to live on carnal objects, now is nurtured from the "love of God, shed abroad in the heart by the Holy Ghost." Sorrow is now exercised where any transgression of, or want of conformity to, the law of God occurs.

In short, the soul, being renewed, finds in God all that it was originally created for and all that it can be consistently adapted to. The work of grace also extends even to the body. The members, which prior to conversion were employed as instruments of unrighteousness, in the service of sin and Satan, now are engaged as instruments of righteousness, in the service of the Lord. Indeed, the work extends throughout the entire man, who is enabled "to glorify God in body and spirit, which are His."

When justified, the lineaments of "the new man" are all impressed upon the heart; and if he prove faithful to the grace given, the work thus commenced progresses "until we all come in the unity of the faith and the love of the Son of God, unto the measure of the fullness of the stature of Christ." Every grace ripens to maturity; and he, being made free from sin, and becoming

the servant of God, “has his fruit unto holiness, and the end, everlasting life.”

And thus on earth we enjoy a present, a free, and a full salvation. It is the work of God to empty the heart of all sin, and fill it with all His fullness. And truly may we say, that salvation, from its commencement on earth to its consummation in heaven, is of grace; and, therefore, the work of the Lord.

And as the faithful Christian moves onward and upward, he can joyfully exclaim, What does God work *in* me! And when he shall have finished his earthly pilgrimage, and shall have entered upon his glorious rest, he shall have abundant cause, throughout the annals of a blissful eternity, to sing, “Unto Him that loved me and washed me from my sins in His own blood, and hath made me a king and a priest unto God and His Father, to Him be glory and dominion forever and ever. Amen.”

III. Let us further consider what God has wrought *by* or *through* man.

The Lord has seen proper through human instrumentality to benefit His creature man. Hence has He “ordained by the foolishness of preaching to save them that believe.” “By the weak He confounds the mighty; by the foolish, the wise;

and by those things which are not, He bringeth to naught things which are, that no flesh should glory in His sight."

The Lord's servants go forth into the field of missionary labor; and being actuated by His Spirit, influenced by His love, they unitedly exclaim, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Each may say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world"; and, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

When the faithful ambassador of Jesus shall have finished the work assigned him, he will be able to say, "I have not shunned to declare all the counsel of God; for I determined not to know anything—among those to whom sent—save Jesus Christ, and Him crucified."

Through the ministration of the word of righteousness by such agents, much has been done. The rise and progress of Christianity demonstrates this.

Behold the rapid spread of the Gospel during the apostolic age. We see a few devoted men,

the major part of whom had not attended to that scholastic training which is now judged to be important—without public patronage, without money, without friends—going forth to contend with Jewish prejudices, on the one hand, and Gentile philosophy, on the other. They fearlessly meet both with the doctrine of the Cross. Jesus, and Jesus crucified, was the burden of their theme. Their benevolent efforts were attended with glorious results. Jewish prejudices gave way; Gentile philosophy acknowledged its insufficiency; and thousands were brought from the “power of darkness and translated into the kingdom of God’s dear Son.”

During the brief period of forty years those devoted and indefatigable laborers traversed the then known portions of Asia, Africa, Europe, and many of the isles of the sea—doing the work of evangelists, and publishing the glad tidings of salvation through a crucified and risen Redeemer.

We must acknowledge the declension of Christianity after ecclesiastical power was vested in the Bishop of Rome, who assumed the title of Pope. From this period may be dated the Dark Ages. It seemed as though Christianity was about to expire, and Antichrist was to have universal triumph.

But God had mercy upon His Zion, and raised up a Wiclif, a Luther, a Melancthon, and other devoted laborers, who counted not their lives dear unto them, so that they might prove accessory to the advancement of the Redeemer's kingdom. Through those indefatigable laborers the Bible was unchained, was taken from the cloister, was given to the people in their common speech, and through the medium of the press was diffused abroad to bless the nations of the earth.

Again, when the vitality of godliness had so departed from the established Church of Great Britain as to leave little more than the form, it pleased the Lord, through the instrumentality of the Wesleys, to revive primitive Christianity.

It is now one hundred years since John Wesley and those who were associated with him were first denominated Methodists. They were so called because of the strictness of their lives and their devotion to God. May we, who profess to be the children of those worthy fathers, fully answer to this appropriate and significant appellation!

And, certainly, it becomes us, on this the centenary of our beloved Methodism, to inquire, "What hath God wrought" through this form of Christianity?

Thousands, yea, tens of thousands, through

this medium have in the old world been taken “from the power of darkness and translated into the kingdom of God’s dear Son.” And, thanks be to God, this child of Providence has not been circumscribed in its labors, but has crossed the seas, and evidently appears destined to visit every land and every nation—tendering to all a present, a free, and a full salvation.

Seventy-three years have elapsed since its introduction into America. At that period five constituted its membership: now the number is seven hundred and forty thousand four hundred and fifty-nine.

Fifty-five years ago our fathers met in the city of Baltimore and organized the Methodist Episcopal Church. And though her prospects at that period were not the most encouraging, yet, under God, the labors of our fathers, followed by those of their sons, have proved greatly successful, and now she occupies a prominent place among the Churches of our nation.

With grateful emotion may we retrospect the past, and behold the great and glorious work which God has been pleased to effect through the instrumentality of our fathers. They, under a full conviction of their call to be laborers in the Gospel vineyard, left all; “yea, counted all things

loss for the excellency of the knowledge of Christ Jesus"; and "considered not their own lives dear unto them, that they might preach the Gospel of the grace of God." Hence, they itinerated extensively throughout our country, "even from Dan to Beersheba," enduring Summer's heat and Winter's cold, publishing to all a present, a free, and a full salvation. Their work of faith and labor of love was attended with great and glorious results. Thousands through their instrumentality were converted to God, and lived and died witnesses that the Gospel "came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." As these Elijahs of Methodism ascended from the Church militant to the Church triumphant, their mantles fell upon our young Elishas, who went forth in the Spirit's power, and carried on the great and glorious design for which the Gospel ministry has been instituted—viz., to spread Scriptural holiness throughout the world.

When we take into consideration the thousands who through their labors have escaped the pollutions that are in the world, and are now participating in a blissful eternity, and when we remember the numerical strength of the Methodist Episcopal Church at the present day, we may thankfully exclaim, "What hath God wrought!"

True, we sometimes hear that the glory has departed from Methodism; but whatever such croakers may say, we rejoice to know that Ichabod is not yet written upon our altars. The power of the Highest still overshadows our beloved Zion; and, hence, her gates are still crowded with happy converts returning to God. The Church is still vigorous and prolific.

As we contemplate her, we behold her coming out of the wilderness, leaning upon her Beloved, "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The work of the Lord is now in a prosperous state. We behold our missionaries at home and abroad, in every quarter of the world, demonstrating that they are actuated by that love which is divine in its origin, pure in its aims, universal in its range, bold in its enterprises, and glorious in its results. This powerful principle constrains them to leave country and home, kindred and friends, comforts and privileges, and visit distant lands, there to plant the standard of the Cross, there to unfurl the banner of Jesus, and call upon those who sit in darkness and in the region of the shadow of death to "behold the Lamb of God, which taketh away the sins of the world." No

cross do they consider too great to take up, no burden too heavy to bear, no privation too much to suffer, no labor too difficult to perform, so that they may be instrumental in publishing "the unsearchable riches of Christ" to a world of sinners. And He who hath said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo! I am with alway, even unto the end of the world," does ratify His gracious, His heart-cheering promise. His presence gives light to their understanding, warmth to their affections, and courage to their souls. He enables them to preach His Gospel plainly, persuasively, and powerfully. They speak to the ear; He directs it to the heart. They draw the bow at a venture; He guides the arrow. They go forth sowing the Gospel seed, weeping; He causes them to return rejoicing, bringing their sheaves with them.

My brethren, we have lived to see the hundredth year of Methodism. We see what the doctrines of the Gospel, as taught by the Methodists, have accomplished. The effects produced upon individuals, communities, nations, and the world are apparent. Myriads have cause to bless

God for Methodism in this world, and throughout the annals of a blissful eternity shall myriads praise God that they through this means were led to avail themselves of the salvation which the Redeemer so dearly purchased, and His servants so freely tendered.

From what has been effected may we not safely hope that more will be accomplished through the same instrumentality? Ere a hundred years shall have rolled away, we shall sleep with our fathers; but the truths which our fathers inculcated, and which we have the honor to announce, will survive us, and will be handed down to posterity. God grant that they may be delivered to the generations that shall follow, pure and unmixed with error. Then, as in the past, so in the future will they be influential in turning many "from darkness to light, and from the power of sin and Satan to God." And in the ages to come, as in the ages past, shall the Gospel be proved "to be the power of God unto salvation to every one that believeth."

Let us remember, beloved, that much remains yet to be accomplished, and that it is obligatory upon us, according to the ability which God giveth, to aid in the extension of the work of God. The world is to be evangelized; and the Methodist

Episcopal Church, if true to her trust, will perform an important part in the accomplishment of this great and glorious enterprise. Her mode of operation is such as Heaven has approved in extending the gracious Kingdom of the Prince of Peace. We are to use the means with which God has blessed us, to enlarge the noble stream of Bible truth, that it may visit every land and every nation, every tongue and every people; and then we are to place missionaries on its banks, who shall persuasively cry, "Ho! every one that thirsteth; come ye to the waters."

Honored as we are, to be co-workers with the Chief Shepherd and Bishop of souls, let us beseech sinners that they receive not the grace of God in vain. The period for us to occupy will soon have terminated. Therefore, "whatsoever our hands find to do, should be done with our might," since there is "no work, nor device, nor knowledge, nor wisdom in the grave, whither we are going."

Dear sinners, the day of your gracious visitation is rapidly drawing to a close. Let me, therefore, beseech you, by the love of God, by the sufferings of Jesus, by the value of a soul immortal, by the uncertainty of human life, by the solemnities of the final hour, by the joys of Heaven, by the sorrows of hell, to commence forthwith the

great work of your personal salvation, and to labor therein with fear and trembling — remembering that God, of His infinite mercy, does and will “work in you both to will and to do of His good pleasure.”

Finally, when the day of our probation and of our labor shall have closed, then shall we all have abundant cause to acknowledge, each one, “I am but an unprofitable servant.” And throughout a blissful eternity may it be our happy privilege, as we review the past, as we view all the way in which Divine Goodness has led us, to exclaim, with wonder, joy, and gratitude, “*What hath God wrought!*”



ON LOVE.

Διώκετε τὴν ἀγάπην.—“FOLLOW AFTER CHARITY.”

I. Corinthians xiv. 1.

THE Sacred Volume is replete with heavenly instructions, is fraught with divine precepts, exhibits the noblest examples, proposes the greatest encouragement, and is in all respects adapted to the condition of man, able to instruct him in the knowledge of God and of himself, and, thus to make him wise unto salvation, through faith in Christ Jesus. Hence, the inspired penman hath said, “Whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope”; and when we consider that “all Scripture is given by inspiration of God,” and, therefore, “is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly

furnished unto all good works," we cannot disregard any part of the sacred record; but must receive the whole as Heaven's revelation, firmly believe it, cheerfully obey it, and constantly live compatibly with its precepts.

This being the case, every doctrine here inculcated must be important; every argument here advanced, cogent; every motive here presented, persuasive; every grace here described, requisite; and, yet, we may admit, without irreverence for this book of inspiration, that some things revealed therein are more important than others. Paul, himself, after expatiating on the gifts of God bestowed upon the Corinthian Church, exclaims, "Yet show I unto you a more excellent way."

This "way," so pleasing to God, so necessary and beneficial to man, is set forth in our context, the lovely thirteenth of First Corinthians—a chapter which should be indelibly inscribed upon the tablet of every heart, and constantly exhibited in the life of every candidate for Heaven.

Our text is an apostolic exhortation, and surely as applicable to us as to the ancient Corinthian Church. In its elucidation, I purpose to notice:

I. The object which claims our attention. The object submitted to our thought is charity.

The original word *ἀγάπη*, which in our version is rendered *charity*, may more properly be translated *love*. Our term *charity* comes from the French *charite*, and that from the Latin *caritas*, which signifies love, friendship, affection, delight, dearness. *Charity*, now meaning chiefly almsgiving, does not express fully the force of the original. The apostle himself affirms, “though I give all my goods to feed the poor, and my body to be burned, and have not *charity*, I am nothing.” So that he must have meant more than almsgiving. The word *love*, in its best and noblest sense, expresses the meaning of the Greek word which he employed.

Love to God and man constitutes the essence of true religion, and this is the object to which we are directed in the text.

The apostle, in his masterly description of this essential grace, gives us a detail of its properties. And surely, in an object paramount to all others—without which, whatever we speak, whatever we know, whatever we believe, whatever we do, and whatever we suffer, we are but “sounding brass, and tinkling cymbal”—there is sufficient importance to claim our most profound attention. We therefore commence with the definition of the apostle, and say,

1. Charity, or love, "suffereth long and is kind." This holy, heaven-born principle is long-suffering; that is, he whose heart is imbued with this principle will evidence it by being patient toward all men.

It enables him to bear with the weakness of the children of God. Aware that the human intellect is not equally powerful in all, some having received more and others less of mental power, his charitable heart will not look for more than should be expected. Being convinced that the greatest and most perfect of human beings are not exempt from weakness, but liable to err in judgment and, consequently, in practice, he therefore is inclined to the exercise of charity. He will bear with the ignorance and error of others.

Many of the devoted followers of the Redeemer are poor, whose opportunities for the acquisition of knowledge have been few, and yet through grace have they been made partakers of the wisdom which is from above. Such, though destitute of scholastic attainments, and even very illiterate, are, nevertheless, prized by Him whose charity is patient with their errors. The mistakes of the pious, though unpardonable in the eye of the bigot, do not constitute a barrier to the man

who loves his neighbor. He knows, that to err is human; that, as there is no perfection of the human understanding, it becomes him to bear and forbear. And though in his judgment they may embrace in their creed some things which are untrue, yet he can and does love them. His liberal soul exclaims:

“Teach me to feel another’s woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.”

He knows that human nature is not infallible. Love, therefore, will put the best construction upon the actions of men.

Imbued with this heavenly sentiment, the Christian can even suffer patiently ill-treatment by those who are enemies to the cause of God. Yea, “in meekness he will be instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him, at his will.” It will enable him to pray for his enemies, and thus fulfill the direction of his Master: “Love your enemies, bless them that curse you, do good to them that hate you, and

pray for them that despitefully use you and persecute you."

Love is kind. He who loves God supremely will love his neighbor, and, hence, will be benevolent to all—ever ready, according to the ability which God giveth, to aid the indigent, to comfort the afflicted, to sympathize with the sorrowful. He will by his benignity and loving kindness overcome evil with good; and thus fulfill the Divine injunction, "If thine enemy hunger, feed him; if he thirst, give him drink." In fact the true Christian, wherever he may be, or with whomsoever, is characterized with that charity "which is long-suffering and kind."

2. "Charity envieth not." Envy is an uneasy passion of the mind, excited on beholding the prosperity of others. Love can have no concord with such an evil, such a diabolical principle. The envious man is miserable. Not so with the charitable man; for the benevolent principle with which his soul is enriched, causes him to rejoice at the prosperity of others.

Are their temporal circumstances better than his? Do they possess an abundance of earthly good, while he is left to say,

“No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man”?

Still he envies them not. He is persuaded that his situation, though in poverty's vale, is much better than he merits. He feels unfeignedly grateful to Him from whom all his mercies flow, that “bread is given and water sure.” He is mindful, that

“Man wants but little here below,
Nor wants that little long.”

Are the intellectual powers of others superior to his? Are they enabled to grasp much of wisdom, while he can know but little? He envies them not; but rejoices, that God has dealt so bountifully with them, while opening to him the treasures of the “wisdom that cometh from above.”

Are others further advanced in the cause of God, more deeply versed in the science of salvation? This does not stir his envy, but excites to holy effort, to greater diligence, fidelity, and perseverance, in the discharge of duty, that he may make his “calling and election sure,” and ultimately with the faithful may participate in “glory, honor, and immortality.”

Do others sustain a more honorable relation to civil and religious society than he? This is

not grievous; for he has learned "to esteem others better than himself."

In fine, whatever be the situation of those among whom the true Christian moves, he is possessed of that which will prevent envy from finding a lodgment in his heart; and while he retains the spirit of charity, he shall know throughout life's vicissitudes, by blessed experience, that it "envieth not."

3. Charity "vaunteth not itself, is not puffed up." To vaunt implies to boast, to brag, to glory. The Christian is not the braggadocio. He knows that he hath nothing but that he hath received from God, and therefore cannot boast. He feels that all he *is*, and all he *has*, is of grace; and, therefore, he gives God all the glory. Some are ever proclaiming their good deeds, as from the housetop, apparently fearful that what they have done, and what they possess, will not have sufficient publicity. Not so with the charitable man: though he does much, it is in accordance with the Master's directions—"Let not your left-hand know what your right-hand doeth."

And love is "not puffed up," is not haughty, arrogant, and perverse. It does not manifest a domineering spirit. It does not say, "Stand off; I am more holy than thou." Nay; this love

humbles the soul, causes its possessor to walk in the valley of humiliation, and with grateful emotions of heart to exclaim, "What am I that the Lord of heaven and earth should look upon me, what am I that He should deign to visit me?"

It has been thought some pride, some slight form of sin, should remain latent in the heart, in order to keep the believer humble: but surely this is a mistake. Love, and nothing but love, is adequate to effect this. Love and humility are ever companions.

4. Charity "doth not behave itself unseemly." The lover of God and man is the gentleman. He will be affable, courteous, and polite; not rough, uncouth, unmannerly; but ever feel in duty bound to render to every man due respect. True, he may not be conversant with all the etiquette of the gay world; but he is taught of God to love all, and he cannot carry out this heavenly principle, without exhibiting true Christian courtesy. Hence, it is not derogatory to his religion to "render custom to whom custom is due; tribute to whom tribute; honor to whom honor." In a word, while he "renders to Cæsar the things which are Cæsar's, he will also render to God the things which are God's." And thus observing the two tables of

the Decalogue, he gives evidence that he possesses that "charity which beaveth not itself unseemly."

5. Love "seeketh not her own." It is alien to a covetous and miserly disposition. The Christian does not live to himself alone. He seeks not exclusively his own ease, advantage, and felicity; but loving his neighbor as himself, he feels it a duty to seek his welfare, temporally and spiritually. Hence, the rule of his Master is not ignored: "Do unto others as ye would that others should do unto you." He contemplates this in three aspects: and would do unto others in matters pertaining to person, character, and property, as he would have them do unto himself. And thus acting, he cannot seek his own exclusively.

6. Love "is not easily provoked." This rendering of our English translation implies that charity may be provoked if sufficient cause be given; but not easily. Now, there is no word for "easily" in the Greek original, and the sense is not improved by its insertion, which is entirely unauthorized. The Greek is *ὁὐ παροξύνεται*, which means, is not irritated or exasperated or contensions in temper. The man of loving spirit may be, and often is, severely tested; and yet, so long as he retains this holy principle, he is not exasperated. To say this love dwells in our hearts,

and at the same time to have no government of ourselves, to suffer passion to gain ascendancy, and thus to think uncharitably, to speak unadvisedly, to act unchristianly, is preposterous. It cannot be; for love is "*not* provoked." How many, alas! profess much love, and yet exhibit hatred to those they are bound to love! How paradoxical, how repugnant to true charity!

7. Love "thinketh no evil." As the actions and words of a genuine Christian are characterized by love, so are his thoughts. It is written, "The good man, out of the good treasure of his heart, bringeth forth good things." He does not ruminate on the faults of others: he is better employed. He muses on that which is beneficial to himself and others, and not injurious to his neighbor. Love casteth out all jealousy, evil surmisings, and readiness to believe evil. The Christian cannot but perceive that there is much evil in this degenerate world; yet will he not suffer this to have a lodgment in his heart — it shall not employ his thoughts. An ample and pleasant field is presented for his contemplations, where he may meditate, and while he is musing, the fire of Divine love burns upon the altar of his heart. He can concentrate his thoughts on the goodness of God in creation, providence, and

grace; and thus engaged, he finds pleasure and profit to his own soul.

8. Charity “rejoiceth not in iniquity, but rejoiceth in the truth.” How many rejoice at the downfall of others; yea, many a professd Christian, even at the fall of another. Will the departure of a fallen Christian from the path of rectitude accelerate their journey onward and upward? Will the faults of others render their virtues the more conspicuous? Will the misery of their fellow-beings enhance their felicity?

It is not so with the man who loves God supremely and his neighbor as himself. Possessing the Divine nature—“for he that dwelleth in love dwelleth in God, and God in him”—he cannot rejoice in iniquity. The recollection of his own past transgression is grievous unto him. He remembers “the hole of the pit from whence he was taken,” and rejoices, not because he has greatly sinned against the Lord, but because, despite his guilt, he has obtained pardoning mercy. No more can he rejoice at iniquity done by others; but he will rejoice in their good. What his eye witnesses often afflicts his soul, and from the fullness of his heart does he cry, “O that the wickedness of the wicked may come to an end.” He rejoices not at iniquity done *to* others. Much of

this he necessarily beholds, while sojourning in a world full of sin. But to rejoice at it would be utterly incompatible with the nature of that love which actuates his heart.

While he weeps over the miseries which sin has produced, he always rejoices "in the truth." He has believed the truth, and it has made him free; and in it he does and will rejoice. To him it gives indescribable pleasure to see the truth, the Gospel of the grace of God, spread and prevail; to behold others obeying the truth, and participating in a present, a free, and a full salvation. Again, he rejoiceth when an evil report is investigated, and the innocent acquitted. As he weeps at the downfall of a fellow-being, so he rejoices to see prosperity smile upon the unfortunate; to see the depressed elevated, the fallen raised, the guilty pardoned, and the sinner justified freely—"through the redemption which is in Christ Jesus."

9. Charity "beareth all things, believeth all things, hopeth all things, endureth all things." The Greek is rather "covereth" than "beareth." It would shield rather than expose another's faults. It will not take the evil way of publishing them; but instead will lovingly expostulate with the offender. The charitable man knows the

rule of action for such cases laid down by the Redeemer, and proceeds accordingly. Hence, instead of spreading an injurious report from Dan to Beersheba, he meets his brother face to face, and plainly, frankly, and affectionately shows him wherein he is to blame. Were all who profess the Christian name to pursue this course of conduct, then might the funeral dirge be sung over evil-speaking, backbiting, surmising, and false witnessing. Were charity to prevail, the active love of God and man to predominate, then would these evils cease, and then would "Zion (as exhibiting such a spirit) put on her beautiful garments and come forth out of the wilderness, fair as the moon and clear as the sun." Then would an unbelieving world be constrained to change the ground which the misconduct of professors, we fear, has so long caused it to occupy, and to say, as in ancient days, "See how these Christians love: surely they have been with Jesus."

Well may we exclaim with the poet,

"Ye different sects, who all declare,
Lo! Christ is here, and Christ is there;
Your stronger proofs divinely give,
And show me where the Christian *lives*."

The charitable man, again, "believeth all things" and entertains the best opinion he can of his

neighbors, and keep with the truth. Not that this principle of benignity and good-will blinds his vision, so that he cannot perceive defects, or influences his judgment, so that he cannot discriminate between truth and error, virtue and vice; but, that it causes him to believe the very best he can in every case, and suffers him not to give credit to evil, save on positive testimony, and then reluctantly, soberly, and moderately.

Moreover, he "hopeth all things." When he is compelled, through the potency of truth, to change his belief in reference to his neighbor, love then enables him still to hope for the best. He anticipates, that the case is better than report testifies. And, however bad the case may prove to be, he hopes that Divine mercy will be extended to the sinner; that God will grant repentance unto life; that the unfortunate and fallen one will be restored to the paths of virtue and truth, and thus, after all his misdoings, may escape future and eternal woe. Hence, though the charitable man may lose confidence, and faith be unable to "work," yet love continues to "labor" and brings forth "the patience of hope."

And love "endureth all things." It sustains its possessor amid all the trials, vexations, and difficulties of this world. Throughout life's vicis-

situdes it bears him up, as on eagles' wings. In the hour of temptation it strengthens him, for the "love of God is shed abroad in his heart by the Holy Ghost given unto him." Although the enemy comes in "like a flood," the Spirit of the God whom he loves and whom he serves, will "lift up a standard against him." When persecution attempts to thwart his heavenward progress, then love mightily maintains him, enabling him to bear the ill-treatment of sinners with patience and resignation. And whatever may oppose, this heavenly principle will break every barrier, and urge him on with steady march toward his destined home. His afflictions may be many all through life, and at the last his death may be painful, but in all love shall prove triumphant. Hence can its possessor sweetly sing,

"Sink down, ye separating hills,
Let sin and death remove;
'T is love that drives my chariot wheels,
And death must yield to love."

Finally, "charity never faileth." It prepares its possessor for heaven. It cheers and sustains the believer through life, and fails him not, even in the final hour. Then, as formerly, it bids him exclaim, "Whom have I in heaven, but Thee,

and there is none upon earth that I desire beside Thee." And throughout the annals of blissful eternity it faileth not. Indeed, heaven itself would be destitute of felicity were it robbed of love.

The redeemed will all be of one mind, of one heart, will all love God and each other perfectly, and will forever remain strangers to everything that is contrary to this holy, happifying principle.

II. Our duty in reference to this object.

It is in one word—to "*follow* after charity." *Διώκετε* is the imperative of *διώκω*, which implies *to desire, to aim at, to pursue, to follow after, to press upon*, etc., etc., and comes from *διω*, *to drive, to chase*, and *ῥῆς*, *swift, quick*, etc. From this we learn that activity is requisite would we accomplish the object to which our text directs attention.

1. Now let us inquire upon whom this duty is obligatory. And certainly it is not saying too much to answer, upon all the human race. Surely it is right, meet, and proper that we love our Creator, Preserver, Benefactor, and Redeemer. And is it not equally fitting that we love each other? Are we not all the workmanship of the Almighty's hand, and the purchase of the Redeemer's blood? Do we not share the same sin and the same sal-

vation? And should not sympathy bid us love each other, with sincere hearts, fervently?

Had not sin come into our world, nothing foreign to this Divine principle had ever actuated the heart of perfect man. But through sin came death and all our woe. Through sin God has been dishonored, man has been degraded, love has given place to hatred, and an earthly Paradise has been transformed into an Aceldama, a field of blood. Yet, bad as is our condition through transgression, still it is not hopeless; for God has loved a fallen world, and Christ has died to redeem it. And now, through the grace given, we are capacitated to perform every duty which God requires, and, consequently, may "follow after charity."

2. As the professed followers of the Redeemer, we are specially called to the performance of this duty. Whatever our present attainments may be, it is our privilege to "grow in grace," and, consequently, to love God more and each other better. As our faith strengthens so shall our love increase, until we be able to "comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge."

3. But how shall we seek to attain to this

duty? It should be characterized by sincerity, diligence, perseverance, and faith. Without sincerity no effort will be acceptable; without faith no effort will be availing; without diligence nothing can be accomplished; and without perseverance we shall utterly fail of this grand acquisition. Would we have this charity to dwell richly in our hearts, to be constantly uttered by our tongues, and to be daily exhibited in our actions? Then must we use the means which God has appointed. We must follow after, aim at, and desire charity.

(1.) In examining God's Word. This must be done lovingly, humbly, and with simplicity. The Sacred Volume cannot thus be examined in vain. We shall "read, learn, and inwardly digest" the important truths of salvation, and sweetly realize that the Scriptures are able to make us "wise unto salvation through faith in Christ Jesus." Then can we say with David, "Oh! how I love Thy Law."

(2.) In prayer there must be love. This must be offered without "wrath or doubt" or fear, in the name of Jesus, and then it will be effectual.

(3.) Our charity will provoke to watchfulness. We must watch against the devil, world, and flesh—over our thoughts, words, and, actions—for

every opportunity to get and to do good. For we will fear lest we may offend our God, or in any-wise injure man.

(4.) In hearing the Word preached, and in all the public and private means of grace, we need the spirit of love and charity. These means are the many wells from which we can draw salvation, so many channels to convey the love of God and man to our hearts, and they “give exercise to faith and love, and bring down blessings from above.”

(5.) In the company of the truly pious we shall receive instruction, and be urged forward in pursuit of the object to which we are called.

III. In conclusion, we inquire why this duty should be performed?

1. Because without love, whatever our attainments may be, *we are nothing*. However we speak, whatever we believe, whatever we know, whatever we do, and whatever we suffer, we are nothing. Gifts and graces are not always combined. A gifted spirit is sometimes but a graceless soul. Whatever else we have, if we be void of love we are but “as sounding brass, as a tinkling cymbal.”

2. Because without love we cannot be holy, happy, or useful. There can be no moral purity without love. The only perfection to which we are

called in this life is the perfection of love. (*Luke* x. 27; *I. John* iv. 17.) As love is necessary to holiness, and as holiness and happiness are essentially connected, so without love we cannot be at peace. And unless the "love of Christ constrains us," we will not, cannot be useful to our fellow-creatures during the days of the years of our pilgrimage.

3. Because without love we can have no admission into the kingdom of our Lord and Saviour Jesus Christ. They who shall be accounted worthy to participate in that future rest are those who, having watched, prayed, believed, and labored, have been made perfect in love. Truly St. Paul well concludes his description of charity by exclaiming, "the greatest is charity." It is better than sacrifice, than wisdom, than benevolence, than correctness of faith, than hope itself. For "God is love," and "he that loveth is of God."

And since such is the beauty of love, as I have endeavored to describe, and more than can be told, let us pray for this grace, and with the poet sing,

"For love I sigh, for love I pine;
This only portion, Lord, be mine,
Be mine this better part."

ON THE EVILS ARISING FROM INTOXICATING DRINKS.

“THOU SHALT NOT FOLLOW A MULTITUDE TO DO EVIL.”—*Exodus* xxiii. 2.

EVERY rational man exerts an influence, more or less, upon those with whom he associates.

His example will tell for good or evil; and the effects of which it is productive may extend not only through time, but be commensurate with eternity. If, therefore, we lead a life of virtue and piety, we shall be instrumental in promoting the welfare of our fellow beings. Our light will so shine that others will be influenced thereby to imitate our virtues, to follow our example, and thus glorify their heavenly Father. While, on the other hand, should our course be a vicious one, it will unquestionably prove deleterious to others. We shall have imitators, who through us will be led into sin here and misery hereafter.

The force of example, be it good or bad, is a truth universally acknowledged. Those who discard revelation, and, consequently, deny the depravity of human nature, are, nevertheless, willing to admit that moral evil has an existence, and that it is promulgated by the potency of example. Such, however, transcend the bounds of rational propriety; for, admitting their theory to be correct, we ask, how came bad example at the first—and why is it that we are so prone to choose the evil and refuse the good? The skeptic is utterly incompetent to give a correct answer; but those who take the Bible for their standard clearly perceive the reason of the powerful influence of bad example. Its influence is increased because of our depravity and defection from God.

He who has gunpowder in his house is in more danger from fire than he who has not. And so man, in his lapsed condition, is more vulnerable by evil and more liable to be led astray.

At such a time as this, surely, it will not be questioned that we need admonition on the subject. Convened, as we are, to further the cause of Temperance, we presume that the portion of the sacred volume selected as the foundation of our remarks will not prove inappropriate. The words before us give a general rule for the regulation

of our moral conduct, and are as applicable to us who live at the present day as to those who lived under the Mosaic dispensation, and cover the matter in hand as well as every other case of morals.

In the prosecution of our subject we purpose to define evil, especially as connected with the manufacture, sale, and use of intoxicating drinks as a beverage; and then to support and enforce the caution—"Thou shalt not follow a multitude to do evil"—by a few appropriate reasons.

I. Evil has been distinguished into two kinds, natural and moral.

"Natural evil implies some derangement in the operations of nature, by which they are totally hindered or opposed or thwarted, so that regular effects are not produced; violence and disorder take the place of regularity and design; and thus effects contrary to the original purpose of a wise and intelligent mind are produced. Under this head may be ranged earthquakes, hurricanes, tornadoes, plague, pestilence, etc."

Moral evil has been defined "the disagreement between the actions of a moral agent and the rule of those actions. It consists properly of two parts: first, the evil principle in moral agents, which causes them to depart from truth, purity,

and goodness; and secondly, the disagreement between the actions of a moral agent and the rule of those actions. The first implies an evil nature in moral agents; the second, transgression, or the breach of the moral law, or the rule of morality."

Moral evil is opposed to God, to His wisdom, holiness, justice, goodness, and truth, and is equally opposed to the peace, comfort, and felicity of man. It is productive of discord, envy, debate, sedition, war, bloodshed, and all the woes connected with a fallen race. Moral evil exhibits itself under various forms and has many manifestations. But were it to appear in the form of righteousness, and in its windings approximate the path of rectitude, it would be evil, only evil, still.

It will not, however, be expedient, on the present occasion, to dwell at large on that which has dishonored God, thinned the heavenly ranks, opened hell, populated its dark domains, constituted man mortal, prepared his tomb, and transformed our world from Eden to the earth we know.

We must circumscribe our views and show, that in the manufacture, sale, and use of intoxicating drinks as a beverage, moral evil holds a place and performs an active part.

Moral evil, being in opposition to good, must-

be averse to the happiness of man. If, therefore, intoxicating drinks as a beverage militate against the peace, comfort, prosperity, and felicity of man, then to manufacture, vend, or use them is to *do evil*.

1. The manufacturer, however, is ready to exonerate himself from all blame, and to fancy his avocation justifiable, so long as his gains are abundant. It is immaterial to him how many of the consumers spend their property, beggar their families, destroy their health, ruin their souls, and come to a premature death. The hope of accumulating wealth through this medium so dims his wisdom, so paralyzes his feelings, that scenes of misery pass unnoticed; and the cries of degraded, ruined humanity, though loudly uttered, are not heard; or, if heard, it is but as if faintly in the distance.

“I,” says the manufacturer, “am not guilty of the degradation of those who fall victims to intoxicating drink. True, I make and dispose of it by the quantity, but, surely, am not responsible for the misuse of the produce of my labor. If individuals will drink to excess, and thereby ruin themselves, why blame me for their misconduct? Are they not free agents, and, consequently, amenable for their actions?”

True, they are blame-worthy. But shall he who opens for his own emolument the poisonous fountain be free from all censure, and those poor unfortunates who endeavor to slake their thirst with the evil waters, be alone condemned?

I verily believe that the manufacturer of these "*fire waters*," as the Indian denominates them, is not guiltless. "I speak as to wise men; judge ye what I say."

Ah! were the gain out of the question, the evil would be readily discerned. I am reminded of an occurrence which took place some years ago in England. A number of clergy of the established Church convened to consider the propriety of doing away with the tithe system. After much had been said, pro and con, a gentleman arose to answer one who had strongly advocated the continuance of tithes. He exhibited a small piece of white paper, and cried out to his opponent, "Do you see this?" The other responded, "Certainly." He then placed a piece of gold over the paper, and exclaimed "Do you see it now?" The answer was in the negative. "Then," said the gentleman, "it is the gold that obstructs your vision: I remove it and the paper is visible again. So, could you dispense with the hope of gain, you would readily vote for the extinction of the tithe system."

This is directly in point. Were the manufacturer of intoxicating drinks willing to relinquish his gains, he would quickly see the evil of his vocation.

To make what we *know* will be productive of evil to our fellow-creatures, is to *do* evil, and that knowingly and willfully.

2. The vender cannot be exonerated from guilt in this matter, although, like the manufacturer, he may suppose his avocation perfectly justifiable. He may not drink himself—and yet those who sell to others, and abstain themselves, are like angels' visits, few and far between—but even so he is guilty in “putting the bottle to his neighbor's mouth.”

Vainly does he say “I am guiltless,” while he deals the poison to his fellow-beings. He sees human nobility in ruins, and he is accessory to bringing about this humiliating result.

Were he to pause and think, his reminiscences would alarm his soul, would interrupt his quietude, would cause him sorrow and regret. He would remember, perchance, the blooming youth who received the first glass at his hand. He would recollect how a habit for intoxicating drinks was formed. He would remember how the appetite increased. He would call to mind how that vigor-

ous youth in a short time became enervated; his step, once firm, tottering; his eye, once brilliant, blood-shot; his face, once beautiful, bloated. He would remember how that poor inebriate took the last walk to his bar, there drank the final cup, then returned to his home, not to bless, but to afflict his friends; where mania-potu speedily terminated his brief and miserable career. And, now, in his reflections, he can go to the drunkard's grave; and truth constrains him to say, "I filled this grave! I caused that father's grief, that mother's sorrow! I made that lovely woman an afflicted widow; those dear children, helpless orphans!"

Is all this fancy, or does the history of the past and a view of the present combine to demonstrate that it is but the truth? If so, can the vender be blameless? Surely not. Is it not written in heaven's revelations, "Woe unto him that putteth the bottle to his neighbor's mouth"?

O, were those engaged in this traffic to consider their ways, they would no longer pursue a course replete with evil, and that destroys the peace, comfort, and prosperity of man.

It may, however, be said, "Others traffic in intoxicating drinks, and so it will be sold, even if I refrain." But if others do wrong, their error

will not extenuate our guilt. "But the law has authorized this traffic." If it could be said of human, as of Divine law, "it is holy, just, and good," then might we say your business is approved. But when we consider the fallibility of man, we see that laws are often made which, instead of securing the welfare of society, have an injurious tendency.

Were the vender of intoxicating drinks further to consider carefully the unhappy and destructive results accruing from this traffic, he certainly would no longer labor under the fallacious impression that his business is harmless, and his conscience guiltless; but would most clearly discover that the traffic, as well as the manufacture, of intoxicating drinks is to be condemned.

3. And what shall we say of the consumers? Surely, if there be one sin more degrading in its nature, more universal in its extent, and more fatal in its final issue than others, it is the sin of intemperance. This sin impairs, nay, destroys the most vigorous constitution. How often have I beheld the habitual drinker, with his fiery eye, his full face, his palsied limbs, his unsteady gait; all, all, giving demonstration that health had departed, and that the unfortunate votary of rum was rapidly approaching a drunkard's grave.

The human body—so “wonderfully and marvelously made,” in which we perceive no redundancy and no lack—the body, destined by its great Architect to be the “habitation of God, through the Spirit”—is dishonored, degraded, and ruined by this destructive evil!

Those members of the body which should be employed as “instruments of righteousness” in the service of God, are diverted from their original design, and become “instruments of unrighteousness” in the service of sin and Satan.

Of such a sinner it may well be said, “he shall not live out half his days.” And yet were the body alone to suffer the evil would then, though great, be slight in comparison with what does occur in ruin of mind and heart and soul. The soul, the nobler part of man, is disqualified from answering the great and glorious design of its formation.

Through intemperance the understanding becomes darkened. That which was once luminous with truth, is covered with darkness so profound that it can think and hope for little more than to get intoxicating drinks as its chief good, its all in all.

The will, that potent faculty of the soul, is enfeebled and degraded, so that it is no longer

free to choose, but always mastered by temptation. It becomes the slave of this lust for drink.

The conscience no longer acts as the Almighty's vicegerent. Its voice is not heard, or if yet faintly heard, is not regarded. And if at any time it awakes from its profound stupor, the debased will decides to drown its warning voice by the deadly opiate. And so it slumbers on, but hereafter shall awake, with a voice more terrific than seven-fold thunders, crying, "You knew your duty, but you did it not."

Memory, too, must be lulled to sleep again and again; for when it wakes it rouses torments of remorse.

The judgment wanders in mazes of error, mistakes the wrong for the right path, and stumbles ever downward.

The imagination, stimulated by the poison, fancies all is well, and builds beautiful castles in the air, which presently disappear and give place to fearful forebodings and awful visions of despair.

And love, that noble passion of the immortal soul, is prostituted, and devoted to the service of forbidden and unholy objects. It should have been elevated to God; but, alas! it is only given to that which in the final hour of awakening will fail to satisfy. And then, in sobriety and ration-

ality, at last the soul must reflect, "Lover and friend have I none. Alas, alas! unhappy and undone forever am I!"

The emotions of joy, sorrow, hope, fear, have all, through this medium, been perverted from their proper exercise.

In fine, the whole soul, through *intemperance*, is thrown into anarchy and confusion. As a noble edifice in ruins, so the soul is fallen into a state of dilapidation; and so great is its fall that scarcely a vestige is left indicative of its former glory.

Then the whole character and the reputation suffer through this sin, yea, fall as a martyr and a victim at the shrine of Bacchus. Well has Shakespear said:

"He who steals my purse steals trash;
 'T was mine, 't is his, and has been slave to thousands.
 But he who filches from me my good name
 Robs me of that which not enriches him
 And makes me poor indeed."

Were I to personify Intemperance, I would say, how many good names has he stolen; and instead of being called to an account and punished according to his demerits, he is loved, admired, and cherished by his unfortunate, deluded votaries.

Some inebriates have gone so far, they have

come to the injudicious conclusion, that for them to retrace their steps will now be impracticable. So *hope* is suffered to expire, and character to return no more!

And property is most wantonly sacrificed. A drink at a “tip” per day makes in twenty-three years about one thousand dollars—an amount sufficient to purchase a little home, where the virtuous man might terminate the remnant of life in peace and quietness.

But property is trivial when compared with domestic blessings. And these are interrupted, yea, destroyed by this great evil. Many a lovely daughter of Eve has mourned her life away in consequence of a drunken husband. Many a child has been brought to beggary and want, and compelled to ask at the cold hand of charity what a father should have provided. Unhappy widow! miserable children! You mourn over the death of a drunken husband and father, as those who have no hope!

Finally, intemperance brings its votary, generally, to a premature, always to an unhappy end, and wholly disqualifies him for heaven. It is written, “the drunkard shall not inherit the kingdom of heaven.” If admission to the kingdom is refused the drunkard, where, oh where, shall he

appear? Far on the left of God's throne he stands, his doom to hear, and then to be "banished from the presence of the Lord, and from the glory of His power." Surely this will constitute the climax of his suffering. And the remembrance of his misspent life, even of his revelry and mirth, will enhance and augment his anguish forever.

"O my soul! come not thou into the habitation of (drunkards); unto their assembly, mine honor, be not thou united."

II. We proceed, in the second place, to support and enforce the caution of the text by a few appropriate reasons.

"Thou shalt not follow a multitude." Because we should remember that the sins of others will not excuse us.

Others making or selling liquors or being intemperate will not lessen the sin in me. If I am guilty, I must suffer for myself. Because many are engaged in this evil, it is not, therefore, less an evil unto me. It is written, "every man shall bear his own burden." And again, "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."

It is said, "misery loves company." Yet company does not actually lessen misery. Though

we have reason to fear and to believe that myriads through this means have found their way to the regions of despair, yet each has his individual cup of anguish. Each will have a dreadful state of sad despair, where not one ray from Bethlehem's Star shall glimmer through the dark abyss of woe. There those who have sinned in common, we have reason to believe, will meet. The consumer of liquors may justly reproach him who was the vender, and say, "Had you not sold me drinks I had spent life in yonder world, as God designed; I had lived 'soberly, righteously, and godly,' and escaped this place of woe!" And the vender may say to the manufacturer, "Had you not changed the order of the beneficent Creator, and made of grain, not bread, but deadly poison, I had been guiltless, and perhaps escaped this doleful place!" And the manufacturer may well exclaim, "O cursed love of wealth, for thee I made what I knew would be followed by ruinous results; for thee I have lost my soul, and am damned, and justly damned!"

How awful when the soul shall be fully awaked from its lethargy, never more to slumber or to rest in a moment's peace! Well may the unhappy spirit in soliloquy exclaim:

"Ah! must I dwell in torturing despair,
 As many years as atoms in the air;
 When these are gone, as many to ensue
 As stems of grass on hills and dales that grew;
 When these run out, as many on the march
 As starry lamps that gild the spangled arch;
 When these are done, as many yet behind
 As leaves of forest shaken by the wind;
 When these are passed, as many millions more
 As grains of sand that crowd the ocean's shore?
 When all these doleful years are spent in pain,
 And multiplied by myriads again,
 Till numbers drown the thought, could I suppose
 That then my wretched years were at a close,
 This would afford some ease. But, ah! I shiver
 To think upon the dreadful sound—forever!
 The awful gulf where I blaspheming lie,
 In time no more, but vast Eternity!"

In conclusion, suffer me further to enforce the salutary caution, "Follow not a multitude to do evil." Are those who manufacture, vend, and use intoxicating drinks wealthy? Follow them not. Are they united to you by kindred ties? Follow them not. Do they occupy an honorable standing? Follow them not.

If you would dread mournful reflection in the final hour that you had been instrumental in the ruin of your fellow-beings, avoid the business which is productive of so much ill. And as you would shun the drunkard's grave and hell, so

heed this caution, and that given by the apostle: "Touch not, taste not, handle not the unclean thing."

And if you have hitherto been thoughtless on this subject, and have gone with the many to do this evil, let me beseech you to examine the ground you have occupied; and in so doing you will perceive that it is detrimental, disreputable, and destructive, yea, that it is wholly incompatible with the high and honorable standing which a rational, intelligent, immortal being should occupy. Therefore, change your position, and, through the grace which to "all men hath appeared," you shall be instructed how to live "soberly, righteously, and godly in this present world." And then will you wield an influence, no longer for evil, but for good, upon the destiny of others. And when the close of life shall come, you may peacefully expire in the hope of a blissful immortality.



THE FINAL HOUR OF THE REDEEMER.

“THESE WORDS SPAKE JESUS, AND LIFTED UP HIS EYES TO HEAVEN,
AND SAID, FATHER, THE HOUR IS COME.”—*John* xvii. 1.

THE farewell address of our Lord and Saviour Jesus Christ to His disciples is fraught with important instruction, and abounds with heavenly consolation.

“Having loved His own which were in the world, He loved them unto the end.” Hence, in His valedictory He failed not to say all that infinite wisdom and love judged necessary to prepare them for His departure, to qualify them for their work, to arm them against the temptations of Satan, to encourage them to face a frowning world, to console them in all their tribulations, to prevent apostacy, and to promote fidelity to their Master, zeal in His cause, sacrifice in their lives, and success in their ministry.

The address was worthy of the Master from whom it emanated, was applicable to those to whom it was given; and since Christianity, like its Author, is not subject to change, the final address of Jesus, as recorded in the preceding chapters, is highly appropriate to His disciples at the present day, and will so be while they remain in a state of probation.

Having finished this communication, the Saviour proceeds in this chapter to offer up a fervent prayer. It must not be forgotten that Jesus, who as Prophet had been imparting instruction to His disciples, proceeds here to officiate in His sacerdotal character. As our great High-Priest it was necessary He should fulfill the law in all points and make it honorable.

Under the Mosaic dispensation, the high-priest, when about to offer the grand atonement for the people, first washed himself and put on clean linen garments; next he offered a solemn prayer for himself, then for the Levites, and after this for the people. Our Saviour imitates this example. And that it was requisite He should do so is manifest, since it is written, "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High-Priest in things pertaining to

God, to make reconciliation for the sins of the people.” (*Hebrews* ii. 17.)

In the text our Saviour addresses the Father, saying, “Father, the hour is come; glorify Thy Son”—honor Him in this final hour, cause Him to be confessed as the Messiah by the Jews, to be acknowledged as the Saviour by the Gentiles—“that Thy Son also may glorify Thee”; that by suffering He may satisfy the claims of Divine justice, may magnify the law, may show the strictness of Thy justice, the holiness of Thy nature, and the greatness of Thy goodness to a world of sinners.

“The hour is come”; that is, the period which Infinite Wisdom has appointed for the accomplishment of the prophecies respecting the Messiah, for the fulfillment of the many types in the one great Antitype, for the atonement to be made in behalf of a fallen race, for the termination of the law and the introduction of the Gospel, for the consummation of the sufferings of the Saviour and His triumph, for His great humiliation and His glorious exaltation, for the establishment of a kingdom which shall be perpetuated through time and abide forever in eternity.

Surely that was a period fraught with more importance than any other since time began. And

as we purpose to commemorate, in the sacrament of the Eucharist, the passion and death of Him “who was delivered for our offenses and raised again for our justification,” we presume that the contemplation of His final hour will prove both interesting and appropriate on this solemn occasion.

“The hour is come.”

I. The hour in which the prophetic declarations respecting the advent, life, miracles, ministry, passion, and death of the Messiah should have their accomplishment. When Jesus bowed His head upon the cross, dismissed His spirit, and cried, “It is finished,” then were all these predictions fulfilled.

All the prophecies which referred to the promised Messiah were accomplished in Jesus of Nazareth. The descent of the Messiah, “as concerning the flesh,” was the subject of prophecy. He was to come of the seed of Abraham, of the line of Isaac, of the family of Jacob, of the tribe of Judah, and of the house of David. The genealogy of Jesus of Nazareth fulfilled all these conditions. The time and place of His birth were foretold. And at the time appointed and in the place announced did Jesus make His advent. The Messiah’s mode of teaching, the stupendous and

beneficent miracles which He should perform, the character which He should sustain, the offices which He should exercise, the life He should live, the sufferings which He should endure, the death He should die, the circumstances connected with His final hour, the period He should lie in the tomb, His triumph over death, hell, and the grave, were all the subjects of prophecy. And since all these predictions were fulfilled in Jesus of Nazareth, it necessarily follows that the Christ of the New Testament is the Messiah of the Old. He was the identical person or character "of whom Moses in the law, and the prophets did write."

To reject Him, therefore, is to reject the only Saviour; for "there is no other name given under heaven and among men whereby we must be saved." To look for another Messiah is to look in vain. His final hour, as our atoning High-Priest, has already come and gone. Then did all these prophecies terminate and their purpose expire.

II. In the final hour of our Redeemer all the types were completed in their grand Antitype.

(1.) To Him the typical characters of Scripture pointed.

Adam, who by his "disobedience made many sinners," found his Antitype in this "Second

Adam," who "by His obedience made many righteous."

Jesus is the true Melchizedec, "the Priest of the Most High God and the King of Salem," or Prince of Peace.

He is Isaac, the only and well-beloved Son, who was actually offered upon Mount Moriah.

He is the later Joseph, that was driven by hate into Egypt, but has come to the kingdom wherein He provides for the salvation of His brethren.

He is the Prophet respecting whom Moses did say, "The Lord thy God shall raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken." He is the Moses who rules and guides His people through the wilderness.

He is the Joshua who goes before and leads the faithful over Jordan dry shod.

He is the Samson "who trod the wine-press alone, and of the people there was none to help Him"; and though in the struggle to gain man's redemption He bows His head and gives up the ghost, yet He dies a mighty conqueror, and rises triumphantly over all His foes.

This is the David who from obscurity rises to dignity and honor, who now sways a mighty

scepter, and who is destined to reign while eternity endures. "His kingdom is an everlasting kingdom." "Of the increase of His government and peace there shall be no end."

(2.) Now also the typical customs of the law were to cease.

The Levitical priesthood here ended; the sacrifices here were abrogated, no longer to burn acceptably upon God's altar. The blood of bullocks and the ashes of a heifer no longer availed; for, the "Lamb of God" which had long been prefigured by those offerings, was about to take away the sins of the world, by the sacrifice of Himself.

In fine, the symbols all ceased at the final hour of the Son of Man, who henceforth is to be contemplated "as the end of the law for righteousness to every one that believeth."

III. This was the hour of atonement, when the all-availing Sacrifice was offered in behalf of the world.

Its virtue to save extends back to the first transgression, and then reaches onward through time to the final consummation and throughout eternity. From the cross, as from a high altar, flowed that precious blood which makes atonement for our fallen race.

Now Justice demands satisfaction. Jesus had promised, "Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O God." He has come; He ratifies His promise; He magnifies the law; He bears the penalty. Justice is therefore satisfied; the Father is glorified; and Mercy is sent to proclaim salvation to all sinners.

The evangelical prophet, looking through the mist of time, contemplates the great work of this hour, and the event as so certain, he represents it as having already transpired. He exclaims, "He was wounded for our transgressions, He was bruised for our iniquities, and the Lord hath laid on Him the iniquity of us all." Paul testifies, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man." The Scriptures abound with testimony in confirmation of this doctrine, so honorable to God, so worthy of the Saviour, and so encouraging to a guilty race.

"'T was great to speak a world from naught;

"'T was greater to redeem."

If the hour when worlds were spoken into existence was great—when from non-entity this

beautiful globe, at the bidding of Jehovah, appeared, and caused "the sons of God to shout for joy"—still more illustrious the hour when a fallen world was restored, when from guilt and misery it rose to peace and felicity. In view of that hour well might the announcing angel say, "Fear not; for behold, I bring you good tidings of great joy, which shall be unto all people." And then, in view of the glorious results of a Saviour given, I wonder not that the angelic choir sang in heaven's sweetest melody, "Glory to God in the highest, peace on earth, and good-will to men."

Surely it becomes us to shout from grateful hearts,

"Hail, Prince of life, forever hail,
Redeemer, Brother, Friend!
Though earth and time and life should fail,
Thy praise shall never end."

IV. This was the hour of transition from the Old to the New Dispensation.

The Mosaic ritual, which was composed chiefly of types and shadows "of good things to come," terminated in that hour: and the Gospel, the antitype of all those types, the substance of all those shadows, was then established. From Calvary, as from a commanding eminence, we behold the Levitical priesthood, with its ceremonies, re-

tiring into the shades of oblivion, no longer to be observed as guides through the path of righteousness to the city of habitation. And here we behold the Gospel, with its simplicity, power, and efficiency, supersede the law, and as the last, the best dispensation with which man has ever been favored, receive the seal. The testament was here^{*} duly executed, being sealed with the precious blood of Jesus. And now Jews and Gentiles are placed on equal ground, and both, through the Cross, can participate in a present, a full, and a free salvation. The final hour of Jesus abolished the law, and introduced the Gospel. And with this change of dispensation the burdensome rites of the former were succeeded by the plain and easy requirements of the latter. Then was the temple-service superseded by that which is more spiritual. Then was the Fountain of which Zachariah spake opened,—

“Whose streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore.”

V. The hour was come for the consummation of the suffering of Jesus and of His triumph, for His great humiliation and for His glorious exaltation.

This world never beheld such a Sufferer, and shall never look upon the like again. "If," as an eloquent writer observes, "hunger and thirst, if revilings and contempt, if sorrows and agonies, if stripes and buffetings, if condemnation and crucifixion, be sufferings, Jesus *suffered*. If the infirmities of our nature, if the weight of our sins, if the malice of men, if the machinations of Satan, if the hand of God, could make Him suffer, our Saviour *suffered*. If the annals of time, if the writings of the apostles, if the death of the martyrs, if the confession of Gentiles, if the scoffs of Jews, be testimonies, Jesus *suffered*."

Contemplate Him from the manger to the cross, and we behold Him a consummate sufferer. Truly did Isaiah exclaim, "He is a man of sorrows and acquainted with grief." Paul, actuated by heavenly wisdom, said, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." And being made perfect, He has become "the Author of eternal salvation to all them that obey Him."

When our Redeemer was thus walking low in the valley of humiliation, thus "treading the wine-press" of wrath, He ever appears clad in

mourning. Earth stands aghast, and Hell seems to triumph! But short was her exultation: for Jesus dies but to conquer; He lays down His life but to resume it, and rests in the grave but to sanctify it. When the time appointed arrives, He comes forth victorious. Satanic wisdom and power, human policy and strength, are all prostrated. He “ascends up on high, leading captivity captive, and granting gifts unto men.”

In His humiliation behold Him adjudged at Pilate’s bar; from thence see Him bearing His cross towards Calvary’s summit; and then contemplate Him, the bleeding, dying Victim. Yet again view Him, as “the Lion of the tribe of Judah, having power to unloose the seal and open the book” of Divine mercy to an astonished world! Great was His humiliation! Glorious was His exaltation!

VI. Finally, that was the hour in which the Redeemer set up a kingdom which is to be perpetuated forever.

Jesus, when interrogated by Pilate, said, “My kingdom is not of this world.” The Jews expected that the Messiah would break the Roman power, whereby they had lost their national liberty, and establish an earthly kingdom, wherein to reign as a secular Prince. Hence, “He was

despised and rejected by them," in the disappointment of their false expectations. "He came to His own, and His own received Him not." Although the Jews were disappointed, yet the Saviour did establish a kingdom. The stone of Daniel's prophecy, "hewn out of the mountain without hands," was set in motion; and hell and earth combined have not been able to stop it in its onward progress.

Jesus, the Prince of Peace, reigns in righteousness, and His subjects have peace and joy in the Holy Ghost. The law by which they are governed is the Gospel, and this is "a perfect law of liberty." His Gospel, containing the constitution of this kingdom, is to have universal publicity; for its officers are to go forth "into all the world."

The final hour of our Redeemer witnessed the most dignified Sufferer, the most extreme agony, the most perfect resignation, the most rigorous justice, the most astonishing mercy, the most glory to God, the most good to man, the most wonderful sensation in heaven, and the most dreadful consternation in hell, that ever was or ever shall be, from the period when "the morning stars sang together, and all the sons of God shouted for joy," until the period when the angel

“shall place one foot upon the earth and the other upon the sea, and shall swear by Him that liveth forever and ever, that time shall be no more.”

The Sacrament of which we are about to partake, in commemoration of the death of our Redeemer, sensibly reminds us of His final hour. Jesus, but a short time prior, did institute this holy Eucharist, saying to all who love Him, “This do in remembrance of Me.”

Dearly beloved, we call upon you this day to surround our Master's board, and by faith partake of the symbols of the broken body and shed blood of Him who was “wounded for our transgressions and bruised for our iniquities.”

May He who has instituted this Sacrament crown it with His gracious presence, and, guiding us safely through life's vicissitudes, may He bring us down to our final hour in peace, and thence raise us partakers of His glorious kingdom above.



ON THE DEATH OF PRESIDENT HARRISON.*

“FOR HE DOTHT NOT AFFLICT WILLINGLY NOR GRIEVE THE CHILDREN
OF MEN.”—*Lamentations* iii. 33.

FELLOW CITIZENS:—We are congregated, this morning, to render our tribute of respect to the memory of WILLIAM HENRY HARRISON, late President of this Republic. And certainly it befits us, as citizens of these United States, to lament the loss which God, in His inscrutable providence, has called us to suffer.

To us such an affliction is new. Hitherto the great Ruler of nations has dealt mercifully with us. No one of our Presidents has until now died in office. And now, though “clouds and darkness are round about Him” in this dispensa-

* A Sermon preached, April 25th, 1841, in the Methodist Episcopal church at Camden, New Jersey, by request of the city authorities.

tion of His providence, yet it behooves us to say, "righteousness and judgment are the habitation of His throne." And though we may not fully perceive why He has appointed an event which changes the voice of the nation, lately full of joy and gladness, to sorrow and lamentation, yet Divine Revelation authorizes us to say, "The Lord doth not afflict willingly nor grieve the children of men."

In making an application of this important and appropriate portion of holy writ to the solemn occasion which has convened this assembly, we present for your consideration:

I. The truth suggested in the text, viz., that God does afflict and grieve the children of men.

Man in his pristine state was the chief work of creative energy,—possessed of every property which could render him pleasing and acceptable to God his Maker. He was perfectly free from sin and its attendant afflictions. But through disobedience moral evil has entered our world, and with it a train of woes. And now, in reference to this fallen creature, holy writ testifies, "Man that is born of a woman is of few days, and full of trouble." The Lord, for wise purposes, sees fit to chasten him, by appointing or permitting afflictions and griefs. Where shall we

find a person who has been exempt from tribulation? where the heart which has not been conversant with grief? where the eye that has not wept bitter tears of sorrow? where the tongue which has not had cause to complain? Where shall any one be found who has not been bereft of the loved? Were we to search creation through for such, we should search in vain.

But, in view of the solemn event which has convened us, let us leave our personal sorrows and griefs, to contemplate those afflictions which are of a national character.

Sin, whether of an individual or a national character, must be displeasing to God. He cannot behold it with allowance, or suffer it to pass unpunished. Hence, we are assured that "the way of the transgressor is hard," and that the finally impenitent will be destined "to indignation and wrath, to tribulation and anguish." But, while future punishment may be inflicted upon the guilty individual, we must look to the present state for those corrections which national sins may merit.

And, in looking over the pages of history, sacred and profane, ancient and modern, where shall we find the nation that has been free from sin and, consequently, exonerated from affliction? If,

in our retrospect, we view the antediluvian world, we discover that their offenses were so numerous, so aggravating, as to cause the Being who spake them into existence, to sweep them from His footstool with the besom of destruction.

If we pass on through later times, we find that national offenses were always displeasing to God. Where are those mighty empires which once flourished in pride and luxury? Where are those magnificent cities which seemed invulnerable? Alas! their name and place, and the very memory of some, have perished. The God of heaven has shown His aversion to sin by blotting out their very existence.

1. The Lord afflicts the nations sometimes by withholding the increase of the earth. True, the Lord hath said, "While the earth remaineth, seedtime and harvest, and cold and heat, and Summer and Winter, and day and night shall not cease." And this promise has not failed as to the general condition of mankind, though many nations have been punished with famine—Canaan, Egypt, and other peoples who have been grieved in this manner. And has our own beloved country always yielded bountifully? Can we not refer to seasons of scarcity? True, we have not been so straitened as some other nations; yet have we

suffered sufficiently to know that the Lord has been displeased, and that our wickedness called forth that displeasure.

2. The Lord afflicts and grieves the nations by sending "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day." The history of the past is replete with instances of such chastisement.

You, my brethren, doubtless remember the choice which the Lord proposed to David, king of the Jews, who had given offense by numbering the hosts of Israel. One of three things was David permitted to select: famine, the sword, or pestilence. The last he accepted, believing it better to fall into the hand of a merciful God, as he esteemed such a visitation; yet many were slain. It was indicative of the Divine displeasure with public and national sin.

May we not ask, where shall we find the nation which has not been visited of the Lord, and chastened through this medium? Have we been exempt? No, my brethren; the destroying angel has been commissioned to go through the length and breadth of our Republic, and the thousands slain demonstrate that God has had a controversy with us, and that our national sins have called forth the just judgment of Jehovah.

Shall we forget the cholera? We who were spectators of its mournful, its desolating power, we who through the fell destroyer were bereft of kindred, can nevermore forget its visitation. Shall we forget the short illness, the agonizing struggle, the last moments, the fatal issue? Nay; it has been indelibly engraven upon the tablets of our hearts; and often in the future we shall review the past, and call to remembrance the solemn scenes of the sad farewell! We remember, also, our fearful forebodings, that we might be the next victim to that fatal scourge.

3. The Lord afflicts nations by permitting war to spread desolation and devastation throughout the land.

We may say that the history of the nations is written in blood! Consider the myriads that have fallen in battle, the oceans of blood that have flowed, the floods of tears that have been shed, the sighs which have ascended to the ear of God, the hearts that have been broken, the cities that have been depopulated, the countries which have been made desolate; and then say, have not the children of men been conversant with afflictions?

Look through the history of our own country, and from the time of the Pilgrim Fathers to the

present, how many have fallen by the hand of man! The soil of this Republic has been stained by the blood of her children, and thousands have mourned the loss of loved ones slain by savage or foreign foes.

4. Once more: the Lord afflicts by removing those who have appeared essentially necessary to the good of the country.

History presents many examples of the removal by death of the leading men of a nation, ere their plans and purposes have been consummated. And hence national grief and dismay. ,

In this matter we have abundant cause to be unfeignedly thankful to God, who hitherto has so mercifully favored us. The Father of our country, through Divine goodness, was shielded from all harm during his military life, was permitted to accomplish the period assigned him as Chief Magistrate of the nation, and then peacefully to expire in that retirement from which the voice of his country had called him to guide her armies and execute her laws. Those who have succeeded him in office have mercifully been preserved to accomplish the labor for which they were chosen, save one only, who has just now been called to resign his trust. He has passed from earth, and sleeps with his fathers.

HARRISON is not! The nation mourns! Afflicted and grieved are the children of men! Great was the joy of many when he was constituted Chief Magistrate; great were their expectations. Now that he is gone, great must be their sorrow.

The Great Arbiter of nations has, by this dispensation of His providence, “destroyed the hope” of many; and shall we therefore murmur? Nay; rather exclaim, “The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.”

II. We are taught in our text that, though the Lord afflicts, He does it not willingly.

His nature is love; therefore He hath not pleasure in our distress. When He chastens, we must remember that a Father’s heart guides His hand. Therefore, though “no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” For God is

“Good when He gives, supremely good,
Nor less when He denies:
Afflictions from His Sovereign hand
Are blessings in disguise.”

God afflicts not willingly — not “from the heart,” as the marginal reading is. He never afflicts individuals or nations without a sufficient cause. His frowns are not dispensed, as are His favors, *ex mero motu* (from His mere good pleasure). If He show us kindness, it is because so it seems good unto Him; but if He write bitter things against us, it is because we justly deserve them. If, therefore, we are afflicted as individuals, we shall, upon examination, discover that we have justly merited it; if as a nation, we bow under the chastening rod of the Almighty, as a nation have our sins richly deserved it.

The Lord mercifully gave and has preserved to us a national existence. We have been elevated to an honorable standing among the nations of the earth, and yet have been ungrateful to the Almighty Donor of all our mercies. Instead of acknowledging our dependence, and humbly seeking after that “righteousness which exalteth a nation,” we have been proud and lofty, sinful and rebellious; and thus gave evidence of the sinfulness that is “a reproach to any people.” Our political views have been productive of much discord and strife; and in our heat we have forgotten that we are brethren.

The Lord therefore afflicts, but not willingly, and by His rebukes would lead us to repent of our offenses, to acknowledge our dependence, and by deeds of righteousness to rise to a true exaltation.

III. I desire to make some application of this subject.

Our Chief Magistrate has been suddenly and unexpectedly removed. But one month elapsed from his inauguration until the period of his exit. It appears, as far as we are prepared to judge, that the citizens of this Union, without respect to political views, were desirous that General HARRISON'S life might be prolonged to finish the term for which he had been elected. But the Great Arbiter of human affairs has seen proper to disappoint our hopes and to blast our expectation. Good, however, may result from this national calamity; for our God is able to bring good out of evil.

Permit me, fellow citizens, to say that this national bereavement should have the tendency,

1. To unite us more firmly.

I do not profess to be a politician; neither do I think the pulpit is the place in which to proclaim our political views, or to speak in high commendation of one and disrespectfully of an-

other class of our worthy citizens. In so doing the preacher certainly transcends the bounds assigned him, and justly renders himself worthy of reprehension.

Though we see not "eye to eye" in political matters, and it may be for our common country's weal that this disparity of views exists among us, yet certainly we should bear with each other, nor rashly pronounce anathemas on all who do not think as we do. The recent national bereavement should, and I devoutly pray that it may, be so sanctified to our good as to moderate our party-spirit, and cause us to be more friendly and more firmly united as citizens of one great and glorious Republic.

I am happy to say, as far as I have been able to ascertain, that great unanimity of feeling has prevailed throughout our country in commemorating this sad event. And those who did not see proper to give their suffrages in favor of General HARRISON have not been deficient in showing their respect to his memory. This is as it should be, and demonstrates most clearly the spirit character^{ic} of true republicans.

May the cord of union never be sundered, the bond of brotherhood never be broken! Then shall

the liberty our fathers so dearly purchased bless generations yet unborn!

2. These bereavements should cause us to love our country more ardently.

When we consider the privileges, civil and religious, with which we are blessed, surely we have abundant cause to exclaim, "The lines have fallen unto us in pleasant places, and ours is a goodly heritage." This country we call our own; and we should prove ourselves unworthy of it, were we destitute of true patriotism. Let the love of our country be ardent, and then shall we demonstrate ourselves to be the sons of those worthy fathers who prized liberty more than life.

It appears that the venerable man who now sleeps with his fathers had his mind intently fixed upon the good of his country to the last. Hence, a short time prior to his dissolution, as though addressing his successor in office, he exclaimed, "SIR, I WISH THE PRINCIPLES OF THE CONSTITUTION FULLY UNDERSTOOD; I WISH THEM CARRIED OUT. I ASK NOTHING MORE."

May this devout wish have its accomplishment! May those to whom are and shall be entrusted the interests of our beloved country, fully understand and faithfully execute our Constitution. Thus shall they prove themselves patriots

indeed. Let the love of country—its Constitution—be ardent and constant; let all who profess to be citizens of this Republic possess this principle; and then shall we continue to be a free, a mighty, and an independent nation.

3. This affliction should remind us of the uncertainty of all earthly things.

We are prone to consign to oblivion much which we should remember. So occupied are we with things terrestrial that we often forget our true destiny and act as if this were our permanent home; whereas we are but pilgrims and sojourners here, as were our fathers before us. All things of an earthly nature are characterized by uncertainty. Whatever immunities and privileges we now possess will soon be ours no longer.

Life itself is exceedingly precarious. We know not what will take place even on the morrow. God, for wise purposes, withholds this knowledge. Hence, we should duly regard the Divine caution, “Boast not thyself of to-morrow; for thou knowest not what a day will bring forth.” No situation in life will exempt us from death. The high, the low, the rich, the poor, the honorable, the ignoble, must all alike bow to the Divine decree, “Dust thou art, and unto dust shalt thou return.”

4. Finally, this affliction should lead us to consider, that this life is only preparatory to another, and, therefore, should be improved by us in obtaining the requisite qualification.

We are probationers for eternity, and are assured, that time here will be brief, that the character we now form will determine our future destiny, and that our eternity will be marked by felicity or woe, as time has or has not been improved. How important, then, that we live as dying men should live; that we act as candidates for eternity should act! Fully believing in our own mortality and in the revelation of Heaven, let us timely prepare for our departure by availing ourselves of that salvation which our Redeemer has so dearly purchased and which the Gospel so freely tenders. We have no time of which to be prodigal. A matter of such paramount importance as the salvation of the soul admits of no delay. “*Now* is the accepted time, and behold, *now* is the day of salvation.” And to us it may be only *now*.

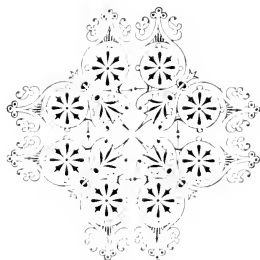
In reference to the habits of our departed President in this great matter much has appeared in the periodicals of the day; and among other things, I have read what is of a consoling nature to his family and to his country. I find that he

was in the daily practice of reading the Holy Scriptures and observing private prayer; and that after he had entered upon the duties of his high and responsible office, he was not unmindful of his obligations to God. We hope, therefore, that he has exchanged a world of perplexity and care for a world of bliss and repose.

And now, while we pay due regard to his memory, let us in this respect follow his example, and prayerfully examine this Holy Bible, "which is able to make us wise unto salvation through faith in Christ Jesus." Here shall we learn our true character. Here shall we contemplate the love of God to a fallen race. Here shall we be encouraged to trust in Jesus as our Redeemer. Here shall we find "great and precious promises," to cheer and animate us throughout our pilgrimage, to comfort us in the final hour, and to usher us into the inheritance which is "incorruptible, undefiled, and which passeth not away."

God grant that we who have convened this day to render our tribute of respect to the memory of our departed President may so number our days that we may apply our hearts unto wisdom. And when life with its sorrows and its joys shall have ended, may we be permitted to join that "innumerable company, the Church of the first-

born'' above, to participate in their joy and gladness, and to know that sorrow and sighing have fled away to return no more forever. Amen and Amen.



THE FAITHFUL SAYING.

“THIS IS A FAITHFUL SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS, OF WHOM I AM CHIEF.”—*I. Timothy* i. 15.

IT is highly important, nay, indispensably necessary, that a minister of the Gospel be experimentally acquainted with those saving truths which he proclaims to others.

Scholastic attainments cannot supersede the necessity of heavenly instruction. Human erudition, however profound, is insufficient to furnish qualifications for the announcement of the “unsearchable riches of Christ.” It must be granted, however, that learning when combined with grace is also essential to usefulness in the ministerial office.

Paul, having graduated under Gamaliel, had, doubtless, the advantages which flow from a good

education; but, above all, he had obtained the knowledge of salvation "by the remission of sins." The grace of God was powerfully manifested in his conversion, as he himself states in the context. He had been "a blasphemer, and a persecutor, and injurious." But through Divine mercy a radical change had been effected. Hence, the blasphemer had been brought to adore, revere, and serve that Jesus against whom he had impiously spoken; the persecutor to love those whom he had once abhorred, to honor those whom he once despised, and to associate himself with that society which he had endeavored to extirpate from the earth; the injurious was so completely transformed as to become an efficient laborer in the Gospel, even a "master-builder." And from the period of his conversion and call to the exercise of the apostolic office in the Church of Christ, he proved himself steadfast in the faith, firm in his attachment, unabated in zeal, patient in tribulation, instant in prayer, and indefatigable in his labors to promote the prosperity of his Redeemer's cause.

And from the history of him who was Saul of Tarsus and Paul the Apostle of the Gentiles we learn that a "chief of sinners" became a saint. Thus we may see illustrated the truth announced

in the text: "It is a faithful saying, that Christ Jesus came into the world to save sinners."

In the elucidation of this most interesting portion of Holy Writ, I proceed to notice the saying, its character, and the attention it merits.

I. *The Saying.*

It is embraced in this phrase, "that Christ Jesus came into the world to save sinners." Here we may notice, first, the character of the Saviour.

Various have been the voices of the children of men in judgment of the character of Jesus Christ. Some affirm that He was but a mere man; some that He was angelic; and some that He was super-angelic. But none of these views take account of the dignity and power in Him, sufficient to constitute Him a Saviour to liberate a fallen race. For it is written, "None of them can by any means redeem his brother, or give a ransom for the soul: for the redemption of the soul is precious." However exalted we esteem the Redeemer, if He be but a created being, He is but finite, consequently His powers are limited, and He must be inadequate to accomplish what the text testifies He came to effect, viz., "to save sinners."

Moreover, upon an examination of the Sacred Volume we find that those incommunicable attri-

butes which can only belong to the Divine Being are ascribed to Jesus Christ; consequently, He must be Divine. He is here represented as being *eternal, omnipotent, omniscient, omnipresent, and immutable, infinite in holiness, goodness, justice, and truth*. And a being to whom such perfections belong cannot be finite, but must be unlimited and unoriginate, and, therefore, Divine. He is declared to be “over all God and blessed forever.”

“He came unto the world,” says our text. Then He had prior existence, antedating His manifestations among men. And to accomplish the purpose of His coming, it was requisite that the Divine should be associated with human nature. He became our kinsman, and, consequently, has a right to officiate as our Mediator. It is written, “He took not upon Him the nature of angels, but the seed of Abraham.” And again, “It behooved Him to be made like unto His brethren in all things, that He might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people.” And further, “In Him dwelt all the fullness of the Godhead bodily.”

Having assumed our nature, He led a suffering life, as it is written, “He is a man of sorrows

and acquainted with grief.” He suffered poverty, temptation, persecution, affliction, and death. He attained to the perfection of sufferings. As the “Captain of our salvation” He was made “perfect through sufferings,” and became the “Author of eternal salvation to all them that obey Him.” “To save sinners,” it was necessary that by His active and passive obedience He should “magnify the law, and make it honorable,” and then render a vicarious sacrifice to satisfy the claims of Divine justice.

Having thus offered the all-availing sacrifice, the Redeemer is fully qualified to save, so that justice is glorified, while mercy is extended to the guilty. In the plan of human redemption, as effected by Jesus Christ, equity and love meet together, righteousness and peace embrace each other.

The sinner is saved in the pardon of his sins—“We have redemption through His blood, even the forgiveness of sins”; in the regeneration of his nature—“created anew in Christ Jesus”; in the change of his relation—“As many as received Him, to them gave He power to become the sons of God”; in the purification of his heart—“His blood cleanseth from all sins”; in the redemption of his body from the power of

the grave—"the hour is coming when all that are in their graves shall hear His voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"; and in his eternal glorification in heaven—"He is the Author of eternal salvation."

II. *Its Character.*

It is a "faithful saying." That is, as if the apostle had said, this is a true saying, and, so, worthy of all acceptance.

This saying was proclaimed to Adam, immediately after the fall, when God said, "The Seed of the woman shall bruise the serpent's head." Adam confided in the verity of this saying. The patriarchs fully believed in the promised Messiah, and many of the ancient worthies and prophets desired to see the Gospel day which we behold, and died without the vision, yet not without a persuasion of the faithfulness of this saying. Hence, they departed, "having obtained a good report through faith, not having received the (fulfillment of the) promise."

To Abraham, after his faith was severely tested, and he had sustained the trial with unwavering confidence, the Lord said, "By Myself have I sworn, because thou hast done this thing,

and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and in thy Seed shall all the nations of the earth be blessed; because thou hast obeyed My voice."

Jacob, in his final hour, was enabled to look through the vista of years and to contemplate the advent of the promised Messiah. Hence, in blessing Judah he said, "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

Moses, when about to resign his charge and enter upon his heavenly inheritance, for the encouragement of those he left behind, was divinely authorized to say, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken."

The Mosaic dispensation, generally termed the Law, was composed chiefly of types and "shadows of good things to come." These find their Anti-type in Jesus. It was not possible that those sacrifices offered under the Law should take away sin; but it was possible—and to this end were

they appointed—that they should set forth the true and the only availing Sacrifice. The Law, then, proclaimed the verity of this saying. If not, it had no value. It could not take away sin in reality, and if it did not set forth that which could, it was utterly insufficient. If no better day was to come, then those who lived under the old dispensation were deceived, their confidence destroyed, and their expectations disappointed. But as shadowing forth the Gospel, it exhibited this faithful saying, and gave the fathers sure and certain ground of good hope, that through the promised Messiah they should enter upon a future and eternal rest.

The prophets with unshaken confidence relied upon the faithfulness of this saying. They were enabled to contemplate the promised Messiah. They announced the time of His incarnation, the place of His birth, the holy and blameless life He should live, the stupendous and benevolent miracles He should perform, the merciful and beneficial instruction He should impart, the death He should die, the time His body should lie under the power of the grave, His triumphant resurrection, and His glorious ascension. It was their province to show the great and merciful design of the incarnation, passion, and death of

the Messiah. As it is written, "The testimony of Jesus is the spirit of prophecy." And those who were thus enabled "to testify beforehand the suffering of Christ, and the glory that should follow," did most certainly confirm the faithfulness of this saying.

John the Baptist added his testimony to that of the prophets, when, directing the attention of his disciples to Jesus as He passed, he exclaimed, "Behold the Lamb of God, who taketh away the sins of the world."

It was the declaration of the Saviour Himself, that "He came to seek and to save that which was lost." He opens His mission of mercy to a fallen race by exclaiming, "Repent ye, for the kingdom of heaven is at hand." He continues His message, "For God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life: for God sent not His Son into the world to condemn it, but that the world through Him might be saved."

The disciples of Jesus testified also to this saying, thus: "Him hath God exalted to be a Prince and Saviour, to give repentance to Israel and remission of sins"; "We have redemption through His blood, even the forgiveness of sins":

“Through this Man is preached unto you the forgiveness of sins.” These devoted men led a self-denying life in announcing it. They suffered the loss of all things rather than forego this duty.

Heaven itself testifies to its faithfulness. Were we privileged to contemplate that “innumerable company and Church of the first-born,” our ears would hear the joyful song, “Unto Him that loved us, and washed us from our sins in His own blood, unto Him be glory and dominion and power forever and ever.”

Hell will not gainsay the verity of this saying. Were it possible to inquire of the unhappy lost, “Is it true that Christ Jesus came into the world to save sinners?” their answer, doubtless, would be, “It is true and worthy of all acceptance; and because we, during the day of our gracious visitation, believed not, therefore are we justly damned. The time was when we might have believed to our salvation; but now ‘the harvest is past, the Summer is ended, and we are not saved.’”

Finally, the many who have obtained redemption through the blood of the Cross, and through grace are journeying to the land of promise, testify to the verity of this saying. Were they

called to sacrifice their lives or abjure Jesus. thousands, like the fathers of the Church, would lay down their lives in testimony of the truth “that Christ Jesus came into the world to save sinners.”

III. *The Attention which it merits.*

It “is worthy of all acceptation.” Truth should ever be acceptable. But truth of the last importance should be most cordially embraced. It is worthy of the acceptation of all men—the noble and ignoble, the rich and the poor, the bond and the free. Whatever be our situation in life, this saying is adapted to us.

It is worthy of all acceptation.

1. Because all are sinners. If we could find any who were morally pure and perfect, then might we say that to them it is inappropriate. But when, upon examination had, it is clearly developed that “every imagination of the thoughts of man’s heart is only evil and that continually”: “that the whole head is sick and the whole heart faint”; that “there is none that doeth good, no, not one”: that “all have sinned, and come short of the glory of God”: then it evidently appears that to all the saying is applicable and worthy of universal acceptation.

2. Because all are helpless sinners. Man is

utterly unable to atone for his sins, to remove his guilt, to purify his heart, and to fit himself for the kingdom of heaven. Were he left to himself he would never make one effort to return to God. "To do good works pleasing and acceptable to God," all are equally incompetent. If we were able to save ourselves, then might we be independent; but being in debt ten thousand talents, and having nothing to pay, we are utterly insolvent, and therefore should rejoice to hear the announcement, that Christ Jesus has come and as our Surety has paid the debt, so that Heaven's registry, in reference to us, will be canceled, provided we avail ourselves of the salvation so dearly purchased and so freely tendered.

3. Because there is no other Saviour. If there were or could be more saviours than one, then might we refuse one and prefer another. But this is not the case; "for there is none other name under heaven given among men whereby we must be saved." If we neglect the salvation which He proffers, how shall we escape? Divine mercy which sweeps hard by the gates of hell, cannot reach those who reject the only Deliverer. Our happiness in life, our peace in death, and our bliss in eternity depend on our salvation from sin; and our salvation from sin can only be

obtained through the Saviour which this saying proclaims, and therefore is it worthy of all acceptance.

4. Because heaven depends upon our acceptance. We have an ardent desire to be happy. We are assured in the Sacred Volume that Heaven is a place of permanent bliss. We wish, upon the termination of life here, to enter upon the heavenly state. But as nothing that is unholy can enter there, and as nothing save the blood of Jesus can remove our impurity, cleanse our hearts, and thus qualify us for the world of bliss, so surely should we give heed to this saying. If we expect to enter Heaven through our morality, our good works, or our profession of the religion of Christ, while our hearts are far from Him, our hope will be sadly destroyed and ultimately superseded by endless despair.

5. Because hell will be the inevitable consequence of our refusing this saying. "How," said the great apostle, "shall we escape if we neglect so great salvation?" Is there any way of escape for those who count this saying unworthy of their acceptance? Infinite holiness says there is none! Divine Justice declares there is none! Almighty Goodness proclaims there is none! Heaven, with all its glory to allure us,

cries there is none! Hell, with its myriad tongues of anguish, loudly reiterates there is none! Conscience, the worm that never dies, forever lamentably exclaims there is none! And the unhappy soul, alas! who has rejected Christ shall have an eternity of misery in which to take up the lamentation, "I am not saved, but lost! lost! forever lost!"

In conclusion, I ask, have you accepted this saying? Then have you acted wisely. Maintain your integrity. Never be ashamed of this saying, nor the Saviour it offers. Confess Him before men, and He will confess you before congregated worlds.

You who up to the present time have not accepted this saying, let me say, whatever else ye refuse, see that you no longer refuse Him who now speaks in accents of mercy. Receive Him now, while His servants beseech; now, while mercy is extended; now, while the day of probation is prolonged; now, before death summons; now, before the judgment is set; now, before your doom is unalterably determined; now, even now, this moment accept; for "now is the accepted time; behold, now is the day of salvation."

SALEM, NEW JERSEY, *November 28th, 1845.*

ON PRAYER.

“AND ALL THINGS, WHATSOEVER YE SHALL ASK IN PRAYER, BELIEVING, YE SHALL RECEIVE.”—*Matthew* xxi. 22.

WHAT abundant cause have we to be unfeignedly thankful to God for the revelation of His will, communicated to us in the Holy Scriptures. While millions of our fellow-beings are groping their way in darkness, we are blessed with the lamp of heaven's revelation; while multitudes are worshipers of idols, we are taught to worship the true God, “in spirit and in truth.”

In this volume we are deterred from vice and excited to virtue, by motives the most encouraging, by arguments the most cogent. Our *duty* and our *privilege* are here clearly placed before us. It is our duty to pray, in faith to address Heaven's throne; and our privilege to have all our wants supplied. We have but to ask, and

we shall receive; but to seek, and we shall find; but to knock at mercy's door, and an abundant entrance shall be granted.

If, while thus graciously favored, we refuse or neglect to make our wants known, it is but just that we should remain "wretched, and miserable, and poor, and blind, and naked."

But, if we avail ourselves of the means which a merciful God has appointed, we shall sweetly realize that He will be propitious to the voice of our supplications, and out of His rich, His inexhaustible fullness will supply our every want; for it is written, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

In the elucidation of this interesting portion of holy writ, we shall notice:

I. Why we should pray.

II. How we should pray.

III. The encouragement given in the text to induce us to pray.

I. *We should pray because*

1. We are needy creatures.

True, while pursuing a course of rebellion against his Maker, man has the temerity to say, "Who is the Lord that I should obey Him?" "And what reward shall I have if I pray unto Him?" This, nevertheless, does not prove his

independence, but, rather, the wickedness of his heart, "which is enmity to God, and not subject to His law." He is still a dependent creature. "In God he lives and moves and has his being." He is not only a sinner, but utterly unable to atone for his sins, or to purify his heart. And were he left to himself, he would never make one effort to return to God. All are sinful and helpless, and all are equally dependent. Were man naturally able to deliver himself from sin, then, independently of redeeming grace, by his own works of righteousness, could he serve the Lord, and participate in the glories of the heavenly world. But he must acknowledge his inability, and trust in Him who "came to seek and to save that which was lost," would he have his sins forgiven, his nature renewed, his relation changed, and his name registered in the "book of life."

2. We should pray, because we are in danger.

Our situation is one of imminent danger. The Lord cannot behold sin with allowance. If we repent not, we are not forgiven; and if not forgiven, we are in danger—exposed to "indignation and wrath, tribulation and anguish."

Being helpless we cannot extricate ourselves. We occupy "slippery places, while fiery billows

roll below''; and there is no way of escape but by going to the "Rock that is higher than we." Hence, it becomes us, would we be delivered from our perilous condition, would we flee from the threatened danger, to call upon God, and He will deliver us. It is His promise "to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." The Psalmist, discovering his perilous condition, exclaimed, "I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

3. We should pray, because the Lord hath appointed prayer as the medium through which He will supply our wants.

The Lord hath said, "Call upon Me in the day of trouble, and I will hear thee." "Ask and ye shall receive." "And if ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give good things unto them that ask Him."

Now, since the Lord has instituted a throne of grace, since He has been pleased to open up this mode of access, since He has promised to redress our wants, then, surely, we may with

humble boldness approach Him, and ask and obtain “mercy and grace to help in time of need.” We know that He, who hath promised to “hear the prayer which proceedeth not out of feigned lips,” will attend to the voice of our supplications, will graciously incline His ear to our prayers, and out of His own inexhaustable fullness, will supply our every want.

It is prayer that enables us to triumph over all our foes, and afford the Divine aid in every time of need. He who hath said, “Put Me in remembrance; let us plead together; declare thou that thou mayest be justified,” will surely succor, sustain, and defend those who call upon His name.

Prayer claims infinite wisdom to direct, infinite goodness to sustain, and almighty power to defend. And it manifestly appears to be the duty and great privilege of man to call upon Him.

II. *How should we pray?*

1. We must pray *believingly*.

The text declares, “All things, whatsoever ye shall ask in prayer, *believing*, ye shall receive.” And it is written, “he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him”; and “without faith it is impossible to please Him.”

We are to believe that God is ABLE to bless us. His power is almighty; consequently, we cannot doubt as to His ability to grant us all that our state demands. Yea, "He is able to do exceeding abundantly above all that we ask or think." Then, though our sins be as scarlet, He is able to make them white as snow; though in magnitude they tower to the heavens, He can forgive; though in number they exceed the sand upon the sea-shore, He is able, abundantly able, to pardon all. Though our nature be contaminated throughout, so that "from the sole of the foot even unto the crown of the head there is no soundness in us, but wounds and bruises, and putrifying sores; which have not been closed, neither bound up, neither mollified with ointment," yet is He able to "sprinkle clean water upon us, and from all our filthiness and from all our idols to cleanse us." Though we have rebelled against His government, He is able to grant us a free and a full amnesty. Though we have been the children of the devil, He is able to make us His own dear children. Though we stood upon the verge of damnation, He is able to pluck us from thence, and give us an inheritance among the sanctified in heaven.

2. We are to believe that God is *willing*.

It is written, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" We, therefore, should not doubt as to the Divine willingness to bless His fallen creatures. It affords Him pleasure to impart. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Hence, the gracious invitation, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." "And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Surely is He willing that we should have all the blessings purchased by and consequent on the incarnation, passion, and death of our Lord and Saviour Jesus Christ. We must, therefore, come, believing that God is *able* and *willing* to impart all that we need.

3. We must pray, believing that God *must be true* to all His engagements.

It is written, "God is not a man, that He

should lie; neither the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Whatever God has promised to do, we may claim, provided we sustain the character to whom the promise applies. Heaven and earth shall sooner pass away than that one jot of His promises will fail. They are abundant in number, clear in expression, and sure and certain in their accomplishment. In "Christ are they yea, and in Him are they amen." Hence, whatever be our situation, if we truly look to God, through Christ, we may and should expect Him to ratify His engagements.

Do we mourn? It is written, "Blessed are they that mourn: for they shall be comforted."

Do we, burdened with sin, exclaim, "What must I do to be saved?" It is written, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Are we groaning for full redemption, for purification from all moral defilement? It is written, "If the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to

God, purge your consciences from dead works to serve the living God?"

Are we tempted and tried? It is written, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

Are we cast down through manifold trials? It is written, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, who is the health of my countenance and my God."

Are we rich in this world, and fear we as to our future state? For our direction and encouragement, it is written, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold upon eternal life."

Are we poor in this world, and are we troubled with desponding fears? It is written, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear

them, I the Lord of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of valleys; I will make the wilderness a pool of water, and the dry land springs of water." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Are we called to pass through much affliction, and fear we that this to us is the evidence of the Lord's displeasure? We read, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

Has the final hour arrived, and must we die? And is there any promise in the Word of the Lord to cheer and invigorate us in that solemn hour? Yea; the Book which has been a lamp to our feet, and a light to our path, throughout all "the days of the years of our pilgrimage," will not fail to sustain us, when the world is receding and disappearing from our vision. "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Yea, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me."

Since, then, the Lord has been pleased to make such great and precious promises, and since He is immutable, may we not, nay, ought we not, in approaching His gracious throne to believe that He will be faithful to all of them?

III. *The encouragement given in the text.*

“All things whatsoever ye shall ask, ye shall receive.” Anything and everything that we need, that our circumstances demand of a temporal, spiritual, and eternal nature, are embraced in this “all.” Surely here is abundant blessing. How easy the condition! How great the benefit! All our wants are to be made known unto God in prayer.

1. Our temporal wants.

“Let all your requests be made unto God.” Many think this unnecessary, as though these would be given without asking; or, as though the Lord took no notice of things earthly. But if a sparrow cannot fall to the ground without His permission, and if the hairs of our head are all numbered by Him, then we should not doubt, but, that He regards our temporal welfare.

“The earth is the Lord’s and the fullness thereof”; and, surely, we may ask Him to grant us whatever is necessary to life, as well as to godliness. It may, however, be said, “He know-

eth what things we have need of before we ask Him." True; but is it not written, "I will be inquired of by the house of Israel to do these things for them"? And does not our Saviour, in that incomparable form of prayer which He has been pleased to give us, direct all to pray, "Give us this day our daily bread"? And, as we have no reason to believe that God will bless what is contrary to His will, so we should engage in no business on which we cannot ask His blessing. Were all actuated by Bible principles, then no calling would be pursued which would militate against the temporal or spiritual welfare of men. Consequently, there could be no hesitancy to ask the Lord to prosper us in our honest and lawful callings.

One reason, and, doubtless, the chief one, why many make shipwreck in business, is because God's blessing is unasked—His direction unsought. The little that the pious poor man hath, is better than the riches of the wicked, because God's benediction is upon it. The poor widow of Sarepta with her little meal and oil, and the blessing of the Lord, was well provided for.

Many instances have occurred, both of ancient and modern date, in which the Lord, in answer

to prayer, hath supplied the temporal wants of His faithful followers. Thus a widow, who supplied her wants and those of several helpless children, by plying the needle, was busily engaged in her labor, when all of her provision was expended. She could not ask for the pay, as the work was not completed. A day was spent by her and her little ones without food. They retired to rest hungry. The next morning, as they bowed in prayer, she exclaimed, "Give us this day our *daily bread*." Her faith received fresh vigor; and with confidence she added, "*Thou wilt give us this day our daily bread*." The prayer being closed, a rap was heard at the door; on opening which, she beheld a man loaded with the provisions her situation required. He informed her, that the lady by whom he was sent, was not permitted to sleep during the night; but was constantly employed, thinking of her, fearful that she might be in want. Thus, while one of the Lord's handmaids retires to rest without food, another is denied sleep until she hastens to relieve the distressed.

2. Our spiritual wants are to be made known unto God in prayer.

As sinners, we should ask for pardoning mercy. As justified freely through the redemp-

tion which is in Christ Jesus, we should pray to God, that we may grow in grace and increase in the knowledge of our Lord and Saviour Jesus Christ. With the disciples should we pray, "Lord, increase our faith."

Our *love* in answer to prayer will be increased so that "we shall love the Lord our God, with all our heart, and our neighbor as ourselves."

Our joy is increased through prayer. We ask, and "receive, and our joy is full."

In fine, our every Christian grace is strengthened and matured, till we come in "the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

3. Our eternal blessedness is also a subject of prayer.

Would we ultimately participate in the glories of the better world, then must we ardently desire and fervently pray for admission there. And, as we draw near the margin of Jordon, we may prayerfully and confidently expect, the God in whom we have trusted, whose we are, and whom we have served, to make our final hour peaceful, and to grant us His presence, to cheer, to sustain, and to uphold us. We may joyfully realize that

“Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there.”

We may ask to dwell in God's presence, where there is “fullness of joy and pleasures for evermore,” and He will grant our petitions and will fulfill our requests.

Finally, “*Whatsoever* ye ask in prayer, believing, ye shall receive.” The promise is sure; it cannot fail. Whatsoever ye ask, of a temporal, spiritual, and eternal nature, God will grant, if it be for His glory and your good.

The Lord, in answer to prayer, will be a sun to enlighten us, a shield to defend us; will give grace to keep us throughout life's vicissitudes, then glory to crown us; yea, will, in the meantime, withhold no good thing from us, while through prayer and watchfulness we continue to walk uprightly.

Christian, pray sincerely, fervently, importunately, believingly, and perseveringly, that you may be saved from sin—from *all* sin—and with an eternal salvation.

Backslider, review your history, call to remembrance your former happiness, and contemplate your present misery, and ask the

Lord to restore unto you the joys of His salvation.

Penitent, pray; and He whose name is mercy, and whose nature is love, will hear thy prayer, will wipe away thy tears, and will comfort thy heart.

Sinner, pray, "if God peradventure will give thee repentance to the acknowledgment of the truth, and that thou mayest recover thyself out of the snare of the devil"; and He who taketh no pleasure in the sinner's death will break the chains that bind thee, open the prison-doors that inclose thee, and bid thee go free. And "if the Son make thee free, thou shalt be free indeed."

SALEM, NEW JERSEY, *January 11th, 1847.*



THE FAITHFUL SERVANT AND HIS REWARD.

“HIS LORD SAID UNTO HIM, WELL DONE, THOU GOOD AND FAITHFUL SERVANT; THOU HAST BEEN FAITHFUL OVER A FEW THINGS; I WILL MAKE THEE RULER OVER MANY THINGS; ENTER THOU INTO THE JOY OF THY LORD. — *Matthew* xxv. 21.

FIGURATIVE language was very prevalent among the orientals. The Jewish rabbis often taught their disciples in parables, and our Saviour was pleased frequently to clothe heavenly instruction in the same style.

From the many parables of our Saviour, we are not to conclude that He spake in this manner to veil the truth from the people; for then would He have labored in vain, and professedly teaching His creatures, He would in reality have deceived them. Far be the charge of such duplicity from Him in “whose lips was found no guile.”

It was predicted of the Messiah, that He should "open His mouth in parables," and so common was it for Him thus to impart instruction, that it is written, "And without a parable spake He not unto them." His gracious design was to lead the mind from nature up to nature's God. Hence, frequently from the works and wonders of nature deduced He instruction. Also from the relations existing between men in this world did He show the relations which man sustains to his God. Happy they who read and understand and are thereby made "wise unto salvation, through faith in Christ Jesus."

In the parable before us, we are taught our true condition, viz., that we are probationers; that we have a day of gracious visitation; that important talents are committed to our trust; that there will be a time of final reckoning; and that if we have made improvement in proportion to the means afforded, we shall then be commended and rewarded by our Lord; but if not, we shall be condemned and punished. In unfolding these truths let us notice:

I. The servant whom the Lord approves—"the *good* and faithful servant."

1. He possesses such qualities as are desired by his Master, he strictly adheres to the duty

assigned him, and he proves true to the trust committed to him. He recognizes the claim which the Lord has upon him; views himself as redeemed by Christ, liberated from the bondage of sin, and graciously constituted the servant of God.

His heart is honest; he makes not a profession from sinister motives; puts not on the livery of Christ to deceive; but is actuated by pure principles and sincere convictions.

As he has not been coerced into this service so it is not grievous nor arduous, but pleasant and gladsome. He realizes that wisdom's ways are pleasantness and all her paths are peace. He sweetly knows by experience, that the yoke of his Redeemer is easy, and the burden imposed by his Saviour is light. He loves his Master, and yields an affectionate obedience to all His requirements. Thus actuated, he is pure in his motives, earnest in his efforts, zealous in his enterprises, and glorious in his achievements for Christ.

Fidelity to his Lord characterizes him. The talents committed to him as a faithful steward are used to the glory of God. His body, with all its powers, is employed in the service of the Lord. His soul, an invaluable jewel lodged in this earthly casket, is consecrated to God. All his

faculties and passions have found employment in the service of his Master. He considers that he is not his own, but bought with a price, and, therefore, labors to glorify his Lord in body and spirit, which are His.

2. The worldly goods committed to the faithful steward have not been hoarded up, but used to the glory of God in benefiting his fellow-beings. He has rightly considered that what he has of earth is but loaned to him by the Maker and Owner of all, and that in the day of reckoning he must render his account.

3. His influence has been exerted to benefit others, and thus serve the will of God. The lamp of grace which has been lighted within his soul, has not been covered or obscured, but hath shown forth brightly in his doctrine, experience, and practice, so that others might thereby be induced to love and serve their Father too.

4. The time which has been granted him here has been considered by him as an important talent; of which he has not been prodigal, but parsimonious. He has husbanded the precious moments, knowing that the period granted here for the improvement of all the talents committed unto him is brief and swiftly passing away. He has so occupied his day of grace as that moments

will not be wanted when worlds would be insufficient to purchase moments for preparation and amendment.

5. He has improved, by use and exercise, the talent of grace. It has not been turned into lasciviousness (*Jude*, 4), nor been received in vain (*II. Corinthians* vi. 1); but faithfully used, so that he has therein grown and increased in the knowledge of his Lord and Saviour Jesus Christ.

In fine, all that his Lord has been pleased to intrust to him has been used by him to promote the glory of his Master, to secure his own salvation, and to advance the welfare of his fellow-men. Ardently has he labored to advance the cause, to enlarge the kingdom of Christ by meekly "instructing those who oppose themselves, if God, peradventure, may give them repentance to the acknowledging of the truth."

He is therefore approved. To him the Master will say, "Well done, thou good and faithful servant." He has done well in forsaking his sins, in submitting to Jesus, in following his Lord, in preferring the reproach of Christ to earth's treasures, in denying himself, in taking up his cross daily, and in counting all things loss for the excellency of the knowledge of his Lord and Master.

II. We will notice the gracious reward which the Lord bestows.

“I will make thee ruler over many things: enter thou into the joy of the Lord.” It is usual in the courts of princes to advance those to higher offices that have been faithful in lower. Even so Christ has honors in store for those that serve Him—a crown (*II. Timothy* iv. 8), a throne (*Revelation* iii. 21), a kingdom (*Matthew* xxv. 34), palms of victory and white robes of everlasting peace and purity (*Revelation* vii. 8). Here they were beggars; in heaven they shall be rulers. They shall have dominion. Christ’s servants are all princes.

Observe the disproportion between the work and the reward. There are but few things in which the saints are serviceable to God, and in no way essentially necessary; but there are many things in which they shall be glorified with God. What charge we receive from God, what we do for God in this world, is but little, very little, compared with the joy set before us. Put together all our services, all our sufferings, all our sacrifices, all the good we do to others, all we acquire for our own improvement, and they are but few, next to nothing, not worthy to be mentioned with the glory to be revealed for us and in us.

Future glory is here set forth by the "joy of the Lord." It is the joy of the Lord,

1. Because procured for them by His sufferings, freely and gladly endured. Our blessed Redeemer, "for the joy that was set before Him, despising the shame, endured the cross, and is set down at the right-hand of the throne of God."

2. Because there will be an eternal exemption from all sorrow, and all that is productive of sorrow. "When the ransomed of the Lord shall return and come to this heavenly Zion, they shall obtain joy and gladness, and sorrow and sighing shall flee away." Here the servants of the Lord endure afflictions. Paul testifies, "I have great heaviness and continual sorrow in my heart." And he was not an isolated case. It is common to man, as it is written, "Man that is born of a woman is of few days and full of trouble." But when the redeemed shall have entered that heavenly world, they shall sorrow no more. They shall abide in the peace of God.

They will be tempted no more, persecuted no more, endure afflictions no longer, will rest from all their labors, and never again suffer the pangs of dissolution. Their probation over, their sorrows terminated, their bliss commenced, they enter into the joy of their Lord.

3. Because it contains all that can impart pure and permanent bliss to a rational, immortal being. Heaven is a glorious place. Paul, who was privileged to view that heavenly world, upon his return to earth and reunion with the body, was not able to describe the future residence of the good. Thought is inadequate to conceive, words to express, that "eternal weight of glory" which remains for the faithful.

Holy society, and none but such, will be found in heaven. Here, however pleasantly we may be situated, we must necessarily mix with an impure society, which saddens the heart and offends the conscience. But in heaven all will be of one heart and one mind—pure, loving, wise, happy. How delightful to associate with patriarchs, prophets, apostles, martyrs, and all the lovers of Jesus, among whom will be found those who were here united to us by ties of blood and affection. Their employments will be joyous and delightful. They will be constantly advancing in holiness and happiness, approaching ever nearer to the Fountain of all love and wisdom. And having once entered the blessed City of God, they shall go out no more forever. The gates of pearl shall be closed to shut out sin and sorrow, and close in the ransomed of the Lord. Then shall their Master

say, "Well done, ye faithful; enter into My joy." And they shall join in songs of praise to Him that loved them and redeemed them unto Himself. O that I may so live as to hear the Master say, "Well done."

SALEM, NEW JERSEY, *July 21st, 1847.*



ON CONSTANCY.

“NOW WHEN DANIEL KNEW THAT THE WRITING WAS SIGNED, HE WENT INTO HIS HOUSE; AND, HIS WINDOWS BEING OPEN IN HIS CHAMBER TOWARD JERUSALEM, HE KNEELED UPON HIS KNEES THREE TIMES A DAY, AND PRAYED, AND GAVE THANKS BEFORE HIS GOD, AS HE DID AFORETIME.”—*Daniel* vi. 10.

WHERE shall we find a more illustrious example of experimental and practical piety than in Daniel? From early life to advanced age, he was the faithful, the devoted servant of the Lord. Through all the vicissitudes of life, his confidence in God was unshaken—his intercourse with heaven was uninterrupted. So sterling was his integrity, so firm his purpose, that nothing could cause him to depart from the well-known path of rectitude. The malice of envious courtiers, the law that could not be repealed, the lions, their ferocity intensified by confinement, all served but to illustrate the fidel-

ity of Daniel; he served his God in the face of danger and of death.

O that *we* who are more favorably situated, *we* to whom the lines have fallen in pleasant places, *we* who have a goodly heritage, were more like the devoted Daniel!

Let us consider,

I. Some of the circumstances under which Daniel worshiped the God of Israel.

1. Daniel worshiped the God of his fathers in the days of his youth.

The book of Daniel, which is rich in prophecy, also presents us with a biographical account of its author. We here learn that Daniel was but a lad when taken captive to Babylon. He was among those who were called *children* by the king; and together with Hananiah, Mishael, and Azariah, was selected to be about the king's court, and received an education suited to his position. At that early period he gave unquestionable evidence of his piety by faithful observance of the law. Hence, when directed to eat of the food of idolatry brought from the king's table, he had the firmness to say to Melzar, under whose supervision he was: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink. Then

let our countenances be looked upon before thee, and the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants." The trial was made and proved perfectly satisfactory. The abstemious course pursued by Daniel and his three associates, while it evinced their piety to God, was in no wise injurious to their health. They realized in their own experience the truth of the divine declaration, "He that honoreth Me, him will I honor."

Happy for the youth of our land, if, like Daniel, in early life they would consecrate themselves to the service of the Lord their God.

Youth, of all seasons in human life, is the most favorable to engage in the service of God, and make preparation for the life to come.

In this season mind and body are in a more impressible condition than in advanced life. Even if sinful is the character of the youth, yet is it not so perfected as in old age. The understanding is not so darkened, the will not so rebellious, the conscience not so contaminated, the judgment not so unrighteous. In fine, the soul, with all its faculties, is more ready to yield to divine influence in youth. And from the fact that multitudes in the days of their youth do remember their Creator, and that the conversions of aged

sinner's are like angels' visits, few and far between, we may affirm that youth is the most favorable season for becoming pious.

Again, the cares connected with this life increase with age. Hence, if the palmy days of early life are suffered to pass unimproved, no subsequent period will afford a season so favorable for the accomplishment of the great object of our being, the salvation of the soul.

And, further, as early piety is every way advantageous, so the want of it is disadvantageous. Daniel proved, throughout a long life, that early consecration to God was beneficial in all ways; and so shall we, if we follow his example, prove in our own experience, that "godliness is profitable to all things, having promise of the life that now is, and of that which is to come."

Moreover, since life is precarious, and the time of our departure uncertain, it is a manifestation of folly to postpone the salvation of the soul, which justly demands our first and chief attention! Shall we labor and toil for "trifles of an hour," while we neglect the weighty, the infinitely more important concerns of a soul immortal?

2. Daniel served his Lord when a captive in a strange land.

The situation of Daniel, according to human judgment, was not the most favorable to a life of piety. But, however unpropitious the circumstances by which surrounded, he was the zealous, the devoted, the indefatigable servant of the God of Israel.

He was an exile and a captive. The religion he professed was not observed in the country where he was a stranger. The Babylonians, who had long been the worshipers of idols, could not look upon his course with complacency. Many, doubtless, and powerful were the inducements presented, to persuade youthful Daniel to forsake the God of his fathers: but they all proved ineffectual. He justly considered himself to be devoted to the Lord, whose glory, he was determined, should be his aim. Hence, the allurements of the court and the threats of the king's command had no power to divert him from his high purpose. Thus he served his God in a strange land.

How frequently does it occur, that young persons professing religion, in removing from one place to another, neglect their Christian duties, forsake the Church of their fellowship, refuse to continue cross-bearers, and thus "depart from the Lord," and, consequently, "cease to be wise and to do good."

Our land abounds with backsliders, who, had they followed the worthy example of Daniel, had never been in this unhappy situation; but had retained the beginning of their confidence steadfast unto the end. “No changes of season or place should make any change in our mind”

3. Daniel served his God when highly exalted in honor and prosperity.

He who was faithful while in the humble walks of life was not unmindful of his Maker when he arose to an honorable standing in the land of his captivity. “It pleased Darius to set over the kingdom one hundred and twenty princes, which should be over the whole kingdom; and over them three presidents, of whom Daniel was first.” Consequently, Daniel was *Prime-Minister* of State, and stood next to the king in authority. Highly elevated as Daniel was, he still observed the same rule and minded the same things. He who was faithful to his God when a lad, whose confidence was unshaken in adversity, was the same unchangeable servant of the Lord when crowned with earthly honors. Though burdened, as he must necessarily have been, with the affairs of State, still he found opportunity to call upon his God three times a day, and lead a life of devotion, as he had done aforetime.

It has been thought by some that a Christian cannot occupy a civil post and retain his piety; but, surely, the example of Daniel proves the reverse. He occupied an elevated position in the Babylonish government, and yet was greatly beloved of the Lord. So the offices of this Republic may be filled by pious men, without their spirituality suffering injury. I know of no office, from the Chief Magistracy down, that the Christian might not occupy to the honor of his country, and to the service of his Lord. And though the posts of office have been generally filled by men without piety, yet, I rejoice to say, that our country has been served by some truly devoted Christians. May we not in this category place Washington, the father of his country? Has he not been known to retire from the camp, and humbly bow his knees before the God of Daniel? When encamped in Morristown, in our own State, did he not send a request to the minister in that town, desiring with him to commemorate the passion and death of our Redeemer? We might mention a Frelinghuysen, who, when a Senator at Washington, did not think it derogatory to his high and honorable standing to organize a prayer-meeting, and to attend as teacher in a Sabbath-school; a McLane, who for years has

pursued a course of undeviating piety — whose motto is, “My God first, my country next”; and a Jackson, of whom it may be said, that after all the honors his country conferred upon him, he felt the need of “the honor that cometh from above.” Hence he sought grace as a penitent, and participating in the Divine mercy, he was enabled to close his eyes in peace. More might be said in reference to the great men of our nation; but let this suffice. Happy would it be were all our rulers taught of God. Then should we as clearly see that “righteousness exalteth a nation,” as we now do, that “sin is a reproach to any people.”

4. Daniel served his God in the face of danger and of death.

There are seasons which will fully test the sincerity and strength of a man's principles. Daniel, for a long period, had been the persevering servant of the Lord; had proved in youth and in riper years, that it is good to serve Him. Now, that the unrighteous decree had been passed, which he well knew must be executed, he saw, that not only danger, but death, and that of the most terrifying nature, stared him full in the face. He must now renounce the principles which had governed him from his youth up, or he must

abide the awful consequences of disobeying the king. True to his God, he hesitates not for a moment, but with unflinching firmness remains at the post of duty. He had prayed three times a day before the decree was passed; he prayed three times a day afterwards. His windows had been opened towards Jerusalem; they remained open still. His enemies would certainly learn of his conduct; but no ways intimidated, he steadily pursued his course.

He was apprehended, and we may believe that he walked towards that dreadful den of wild beasts without fear. His cause being good, and his conscience uncontaminated, he had nothing to fear, as the result showed.

Here is an illustrious example. We may not be called to face death in such a frightful form; but we should, like Daniel, serve God from principle. We should first be convinced that we are right, and then be "steadfast, unmovable, always abounding in the work of the Lord."

Let us notice

II. The nature and manner of his worship.

"He prayed and gave thanks before his God, as he did aforetime." Prayer is the language of want and dependence. Daniel, though occupying an elevated situation, realized, that in God he

lived and moved and had his being; and, consequently, that it became him to approach "the throne of grace" that he might find "mercy and grace to help in every time of need."

He also "gave thanks." He had received much from the hand of the Lord, for which he was grateful.

He was emphatically a man of prayer, for in this delightful exercise he had for many years engaged, and in this he purposed to continue.

1. Daniel worshiped *humbly*.

He approached the throne of "the great and dreadful God," making his confession and saying, "We have sinned and committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts, and Thy judgments; neither have we hearkened to Thy servants, the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land." In this petition no mention is made of his own righteousness, nor of that of his people, but a full, frank, and a sincere confession, looking to *Him* whose province it is "to pardon iniquity, transgression, and sin." And would we acceptably worship the God of Daniel, then, like him, we must be clothed with the garment of humility when we approach His gracious throne.

2. Daniel *sincerely* offered his devotions.

From the fact that he worshiped God in the midst of persecutions, we learn that he must have been in earnest. Hypocrisy could find no lodgment in the heart of such a worshiper. His prayer indicates the sincerity and honesty of a heart truly devoted to God. Our prayers should be like Daniel's. "If," said one of old, "I regard iniquity in my heart, the Lord will not hear me." "The Lord judgeth not according to outward appearance; He looketh to the heart." The most eloquent appeals to a throne of grace are but abomination in His sight, if the invaluable quality of sincerity be wanting; and, "though thought be broken, language lame," yet if we approach God in honesty of heart, it shall not be in vain.

3. Daniel's devotions were characterized by *faith*.

"To the Lord our God," said he, "belongeth mercies and forgiveness, though we have rebelled against Him." He doubtless had reference to the proclamation of the Lord's name, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin." (*Exodus* xxxiv. 6, 7.) Be-

believing that the Lord would be true to all His engagements, he addressed Him in confidence. And while Daniel was yet speaking, Gabriel came to assure him, that his prayers were heard, and to inform him that he was yet greatly beloved. Surely here is encouragement to pray.

“Then let our faith address
His mercy and His power;
We shall find delivering grace,
In the distressing hour.

4. Daniel was *importunate*.

He was not cold and apathetic, like many who professedly worship the God of Daniel. He most fervently implored the Lord to have mercy upon captive, depressed, and afflicted Israel, and to restore them again to the land of their fathers. Listen to his pleadings: “O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not; for Thine own sake, my God; for Thy city and Thy people are called by Thy name.” Such fervor, such earnestness, were not in vain. The Lord hearkened, and was pleased to give a favorable response.

If, like this devoted man, we call upon Him, who is a prayer-hearing and sin-forgiving God, we shall know the blessing of prayer.

As to the manner of Daniel's worship,

“He kneeled upon his knees three times a day.” This attitude we conceive to be the most appropriate, as being the most humble, submissive, and reverential. Kneeling is an imploring posture; and surely it becomes us thus to approach the King of kings and Lord of lords, to ask those blessings which we cannot merit, and which it is the good pleasure of our Heavenly Father graciously to bestow.

But has this attitude Scriptural example? We think all who candidly examine the Sacred Volume must acknowledge that kneeling is therein taught. True, it is said of Solomon, at the dedication of the temple, “And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven.” But it is declared also at the close of this prayer, “And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread out to heaven.” (*1. Kings* viii. 22, 54.)

David, the sweet singer of Israel, invites, saying, “O come, let us worship and bow down; let us kneel before the Lord our Maker.” (*Psalms* xcv. 6.)

Stephen kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." (*Acts* vii. 60, ix. 40.)

After Paul had closed his farewell address to the Ephesians, it is said, "And when he had thus spoken, he kneeled down and prayed with them all." (*Acts* xx. 36.) When the disciples of Tyre escorted Paul out of the city, it is said, "We kneeled down on the shore and prayed." (*Acts* xxi. 5.)

Finally, Jesus Christ in His humanity has also set us an example; as it is written, "And He was withdrawn from them about a stone's-cast, and kneeled down and prayed." (*Luke* xxii. 41.) In the midst of so much Scripture, we may well assume the propriety of this attitude in worship.

But Daniel was *uniform* and *consistent* in his worship: "three times a day, as aforetime he prayed." The presumption is, that morning, noon, and night, he had his hours for devotion. Regularity in our religious exercises is highly important to a growth in grace. Daniel felt his insufficiency, and hence regularly and perseveringly called upon his God. When a captive youth, it was his custom to call upon his God three times a day; when brought into the king's court, he pursued the same course; when highly exalted in

civil office he continued the same habit; and when threatened with death, he remained the unchangeably devoted servant of the Almighty.

If, with Daniel, we would ultimately participate in the joys of heaven, then with him we must be uniform and constant in our religious course. Inconsistency and irregularity in the professed servants of the Lord have an evil influence, while persevering piety commands respect from the most irreligious.

III. Let us regard the results of Daniel's fidelity.

1. Daniel was delivered from the imminent danger to which he was exposed.

Daniel, after the prohibitory decree was passed, was discovered by his malicious enemies in the exercise of his religion. By them was he apprehended, and a demand was made upon the king to execute the decree upon his faithful minister. In vain did the king labor from morning till evening to save Daniel. The decree had gone forth, and according to the laws of the Medes and Persians, could not be altered. Hence was the king, though very loath, *obliged* to execute it.

Daniel is placed in the lion's den. The king retires to his palace, not to feast, not to hear the voice of music, not to sleep; but to fast, to weep,

to keep the watchful vigil till the morning dawn. Then early to the den he repairs, in the hope that the living God, whom Daniel served, had preserved His devoted servant from the power of the lions. "And when the king came to the den, he cried with a lamentable voice unto Daniel, and the king spake and said unto Daniel, "O Daniel, servant of the living God, 'is thy God whom thou servest continually able to deliver thee from the lions?" How cheered must his heart have been, when from the depth below the well-known voice saluted his ear: "O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Doubtless, the night which Daniel spent in the lions' den was one among the happiest of his life. The lions were as innocent lambs, and while they lay harmless at his feet, an angel from the heavenly world was sent to bear him company. Who can imagine what was their conversation,

their happy, holy intercourse that memorable night?

If, like Daniel, we serve the Lord, our fidelity will have its reward. The Lord has mercifully blended our *duty* with our *interest*. To seek the one in the neglect of the other is folly; but to expect the one in the performance of the other is the dictate of true wisdom. True piety will exempt us from the many evils which befall the ungodly, will deliver us from sin here and its consequences hereafter, and save us with all the power of an endless life.

2. It resulted in the destruction of his enemies. Those who had been the means of casting Daniel into the lions' den received the punishment which they justly merited. They were, by order of the king, flung into the same place. In this case, as in many others, the saying of Solomon was verified: "The righteous is delivered out of trouble, and the wicked cometh in his stead." In the net which they set were their own feet taken, and how differently did they fare. Ere they reached the bottom of the den, the lions, which had no power over Daniel, had the mastery of them, and brake all their bones to pieces.

3. It resulted in the promulgation of the

knowledge of the true God throughout the Babylonish kingdom.

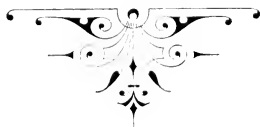
God highly honored His faithful servant and made him instrumental in the bringing about of a decree which could not fail of doing extensive good. "Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end."

Daniel's fidelity to his God in the hour of severe trial resulted in his own deliverance, in the overthrow of his enemies, and in the spread of the knowledge of the God of Israel. Daniel, in the face of danger and of death, had honored his God, and now the Lord greatly honored him: verifying His promise, "He that honoreth Me, him will I honor." How much good was accomplished by Daniel's faithfulness, eternity will make known. How true the saying in Holy Writ, "No man liveth to himself." As Daniel lived to do good, so does every faithful Christian. He is as a city set on a hill, whose light cannot be hid. Others will see his good works, his life of practical piety.

and thereby be led to glorify our Heavenly Father too. Through human instrumentality shall the Divine knowledge be extended: "Many shall run to and fro, and knowledge shall be increased."

Let us imitate the illustrious example of Daniel; so shall we, with him, "stand in our lot in the latter day."

SALEM, NEW JERSEY, *August 2d, 1848.*



PRACTICAL PIETY.

“HE THAT SAITH HE ABIDETH IN HIM OUGHT HIMSELF ALSO TO WALK, EVEN AS HE WALKED.”—*I. John* ii. 6.

SAIN'T JOHN was eminent even among the apostles for piety. Enjoying the fullness of redeeming love, walking in the commandments and ordinances of the Lord blameless, he gave evidence that he was an Israelite indeed, in whom there was no guile; and was consequently qualified to guide others in the way of righteousness.

His Epistles, as to the style, are plain and simple; as to the matter are replete with heavenly precepts, and everywhere breathe the spirit of love and devotion. Oh, that we, who are so highly favored in having committed to us the inestimable volume, containing not only what this loving apostle wrote, but all that is necessary to our salvation, did duly appreciate it, firmly believe

it, and practically observe it. Then should we rise from the ruins of the fall, and attain to wisdom of mind, purity of heart, and rectitude of conduct.

And, dearly beloved, since many of us make a profession of the religion of Christ, and thereby say to the world that we are united to Him; and since it is possible thus to profess, and yet be destitute of vital godliness, it is essentially necessary that the reality of our profession be manifested by the correctness of our lives. This is clearly set forth in the important portion of Holy Writ selected as the foundation of our present remarks: "He that saith that he abideth in Him ought himself also to walk, even as He walked."

Now let us notice:

I. The union existing between Christ and the believer. "He that saith he abideth in Him."

It is the belief of some that all who shall be accounted worthy to escape future wrath and participate in future felicity were in Christ from eternity, through the purpose and foreknowledge of God. If this theory be correct, then there has been no commencement to this union. And verily, if any could make such a claim, the great apostle of the Gentiles might feel he was a "chosen vessel." But in the closing remarks of his Epistle

to the Romans, he says: "Salute Andronicus and Junia, my kinsmen and fellow-prisoners, who are of note among the apostles, who also were in Christ before me." This statement of the apostle clearly proves, that a period did exist in his own history, in which he himself was not in Christ. And since the condition of all men by nature is alike, it follows that all while in a natural state are *out* of Christ.

The Sacred Volume assures us that there is a vast disparity between the character of Christ and fallen man: the one is holy and undefiled, the other is impure and contaminated. And so long as the dissimilarity remains, there can be no union. It is written, "Your sins have separated between you and your God." Let this barrier be removed, and then only fellowship will be possible. To effect this great object, and bring about a reconciliation between heaven and earth, God in His infinite love sent forth His Son, our Lord Jesus Christ, who has died and made thereby an atonement for a fallen race, and the Holy Spirit is given to apply the precious redemption. All, therefore, that remains, in order that we may participate in the great salvation, and thus be united to Christ, is that we believe with the heart unto righteousness, and then make confession with the

mouth unto salvation. Hence, we discover the love of God to be the *moving* cause; the sufferings of Christ, the *meritorious* cause; the work of the Spirit, the *efficient* cause; and faith in Christ Jesus, the *instrumental* cause of our salvation. When remission of sins takes place, then Christ and the believer are united.

1. In reference to this union we may remark, that it is a near and intimate union. It is illustrated by our Saviour in the figure of the *vine* and the *branches*. “I am the true vine, and my Father is the husbandman,” He said, “and ye are the branches.” As the branch derives its vitality, vigor, comeliness, and fruitfulness from its union with the vine, so the believer, from being united to Christ. He has been graciously ingrafted into Christ. Through His grace has he life. “We that were dead in trespasses and sins hath He quickened, and in Him we live.”

All spiritual vigor is from the Lord. We can only be “strong in the Lord, and in the power of His might.” Moral comeliness is not natural, but is derived; for “Thou art comely through My comeliness, which I have put upon thee.” And all fruitfulness of good works flows from this union: “Abide in Me, and I in you. . . . As the branch cannot bear fruit except it abide in

the vine, no more can ye, except ye abide in Me."

The intimacy of this union is elsewhere illustrated in Scripture by the foundation and the superstructure. "Ye are God's building," said St. Paul. And as the foundation is that which sustains the edifice, and as the one is closely allied to the other, so Christ is the basis upon which the Church rests; "On this rock," said He, "will I build My Church, and the gates of hell shall not prevail against it."

Again, this union is illustrated by the self-sacrificing, undying affection of husband and wife in the conjugal relation: "That He might present it to Himself, a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

2. It is an honorable union.

If to honor is to favor, to render respectable, to raise to true dignity, to make glorious, then surely those united to Christ are honorable. Such experience great favor; they were poor outcasts; but God has been pleased to have mercy upon them, and make them the subjects of His grace. By this union they are rendered respectable. They were degraded by sin, and enslaved by the devil. But sin—this reproach—has been

pardoned; the power of Satan has been broken, the chains of their captivity have been loosed, their prison-doors have been opened, and they have been delivered from the power of Satan, and translated into the kingdom of God's dear Son. They are raised from degradation to honor, from bondage to liberty, and thus they that were the children of wrath are constituted the children of God, are adopted into the heavenly family, and have claim to all the rights and privileges which belong to this household. God is their Father, Christ their Elder Brother, the excellent of the earth their associates, angels their attendants, the one thing needful their portion, and Heaven their home.

Well might the honored John with wonder exclaim: "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know, that when He shall appear, we shall be like Him, for we shall see Him as He is."

3. It is a beneficial union.

No union can be formed from which such invaluable benefits will accrue, as from this one.

Perhaps there never was a period in this world's history, in which more associations of a benevolent and beneficial nature were in operation than at the present day. Indeed, new organizations are springing up in rapid succession, one after another, all professing to ameliorate the condition of the children of men. And well for us, in the midst of such a multitude of human associations, if we forget not that institution which is Divine in its origin, paramount in its claims, superior in its advantages, and glorious in its results. To be united to Christ is to be a Christian; and to be a Christian is to be graciously authorized to claim all the blessings of the new dispensation. Paul assures us that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." And, lest the promise should appear of too general a character to meet our particular case, he presents us with an *inventory* of the Christian's possessions, saying, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." Surely, then, to be united to Christ is to be enriched with all that is worth possessing.

4. This union is satisfying.

To satisfy, when used in its full latitude of meaning, implies to please to such a degree as that nothing more is desired. Now, it is evident, that nothing of an earthly nature will thus satisfy an immortal spirit. The believer finds in Jesus all that he can desire, all that he is capacitated to enjoy; and to be united to Him must constitute true bliss. He who is united to Christ does virtually possess all things. "Christ is made unto him wisdom and righteousness and sanctification and redemption." And in his pilgrimage through a world fraught with sin, strewn with snares, and hostile to true piety, he finds in Christ wisdom to direct his way, power to defend him, grace to restrain him, the Divine presence to cheer him, and upon the immutability of God, his Saviour, he rests with confidence, for the sure and certain accomplishment of the many great and gracious promises "whereby he is made a partaker of the Divine nature, and escapes the corruption that is in the world through lust."

Now to be united to that which can satisfy every want, which can gratify every desire, and fill the enlarged capacity of the soul of man is a good almost beyond our hopes; but Christ is abundantly able to do all this, and "exceedingly

abundantly above all we can ask or even think.” We will now consider:

II. The evidence by which this union is made manifest.

“Ought himself also to walk as He walked.”

It is obligatory upon all who bear the Christian name—who profess to abide in Christ—to imitate Him. And whatever claim we make, it is of no value, if we follow Him not. The temper of our minds and the actions of our lives should demonstrate that we possess the spirit of Christ. We must resemble Him. Peter has informed us, that Christ has left us an example; that we should walk in His steps.

However, it is not to be expected that we can follow Him in all respects; for we are to remember that He is Divine as well as human. As God, He could say to the blind, “Receive thy sight”; to the leprous, “Be clean”; to the maimed, “Be whole”; to the man who had been dead four days, “Lazarus, come forth”; to the troubled sea, “Peace, be still”; to the guilty sinner, “Be of good cheer; thy sins, which are many, are all forgiven thee,” and His word of power was fulfilled; but we are not called upon, nor should we attempt, to imitate Him in the stupendous miracles which He wrought in demonstration of His Messiahship.

We must follow Him, where we only can, in His example, as the man Christ Jesus.

He has set us an example of humility.

It is a grace that implies lowliness of mind. And in whom did this so conspicuously appear as in Christ Jesus? "Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

And all His conduct demonstrates the humility of His heart. A short time prior to His passion, He took a towel and water, and proceeded to wash His disciples' feet. After He had performed this lowly office, He said unto them: "Know ye what I have done to you? Ye call Me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. I have given you an example, that ye should do as I have done to you."

Jesus set us the example, and now it devolves upon us to imitate Him. "The true glory of a Christian consists in being, in his measure, as hum-

ble as his Lord." No garment befits the Christian more than that of humility. Thus attired, he gives evidence of his dependence, and proves himself to be a follower of Him who was meek and lowly.

Jesus has set us an example of love. He said to His disciples, "Love one another, as I have loved you." And again, "A new commandment I give unto you, that ye love one another." This shall be the badge of our discipleship, "By this shall all men know that ye are My disciples." And so fully did they carry out this direction, and observe this command, that the heathen were constrained to say of them, "See how these men love one another; surely they have been with Jesus." Without we imitate our Saviour in this, we are nothing. He was the true philanthropist; for He loved us, and gave Himself for us; and surely, it becomes us "to walk in His steps," and love one another. Without this, however we speak, whatever we know, whatever we believe, whatever we do, and whatever we suffer, we are but as "sounding brass," but as "tinkling cymbals." How important that this heavenly principle dwell in our hearts, be manifested on our tongues, and be exhibited in our lives.

Jesus has set us an example of meekness.

Meekness implies gentleness, mildness, softness of temper. It is written, "His voice was not heard in the street"; "Thy King cometh unto thee meek." Moses is denominated the meekest man; and yet, at the waters of Meribah, his spirit was stirred, and he spake unadvisedly with his lips. But Jesus, his Antitype, never manifested any angry disposition, never spake an improper word.

To be calm in our disposition, mild in our words, and gentle in our actions, is to imitate our meek and lowly Jesus.

Jesus has set us an example of patience.

Patience implies that calm and unruffled temper with which a good man bears the ills of life. Our Redeemer was patient amid all the trials through which He passed. When He was reviled, He reviled not again; when he was spit upon and buffeted, He bore all with patience. It becomes us to imitate Jesus in this grace. Trials we will have; and we should remember that "tribulation worketh patience"; and then, it is requisite, that "patience have her perfect work," that we may be "perfect and entire, wanting nothing." And, that we may be encouraged to imitate our Saviour and attain to the perfection of this grace, we are directed to "consider Him who endured such contradiction of sinners against Himself, lest we be

weary and faint in our minds." If we thus consider and follow the steps of Jesus, we shall in our patience possess our souls.

Jesus has set us an example of good works.

It is written of the Friend of sinners: "He went about doing good." He did good to the bodies of men, having compassion on them in their afflictions—healing all manner of sickness and disease. He did good to the souls of those to whom He came—imparting that knowledge which was essential to their salvation.

While He sojourned among men, He was actively engaged in doing good. Those whose privilege it was to behold Him in His works of benevolence and good-will could testify, "He doeth all things well." And does it not become us, who have so largely participated in the goodness of the Lord, and who profess to have the spirit of Jesus, to follow Him in works of benevolence and charity to our fellow-men?

We should relieve the indigent. No cause should ever be given for saying of the followers of Jesus, "they neglect the poor." And had the Church, had all its members faithfully imitated their Master, we believe that the necessity pled in behalf of the organization of the many societies of a benevolent nature would never have existed.

What a field of usefulness does this world present to the Church. All its members may and should labor; should follow their Lord; and then would they be instrumental in doing much for the world, and in bringing much glory to God. Is it not right for us to be ambitious, that when we shall have departed hence, it may in truth be said of us, that the world was bettered by our living in it?

Jesus has set us an example of forgiveness and mercy.

How ready was Jesus to forgive, how willing to show mercy. Peter, who had deeply sinned, beheld the merciful eye of Jesus, whose glance brought him to repentance, which was followed by a free and full pardon. The thief, also, on the cross received a kind response to his prayer. One of the last acts of a merciful Redeemer was to pray for His enemies: "Father, forgive them; they know not what they do." This is enjoined by Christ in a most forcible manner: "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." And we are told to forgive till seventy times seven. Some will say, "I forgive; but will not forget." Does this not look like retaining malice in the heart? Surely we, who have shared so largely

in forgiving mercy, should be ready to forgive, and remember the offense no more. Phocion, the heathen, who was unjustly condemned by the Athenians, being asked if he had any message to send to his son, made this noble reply: "Yes, certainly; it is my desire that he would never remember the injustice of the Athenians." He then drank the hemlock and expired. And shall the Christian fall below the heathen, in the exhibition of this beautiful trait of character? No, my brethren; we must, we will forgive.

In conclusion, let me me ask each of you and myself, "Are we in Christ?" If so, it becomes us to evidence this union by following our Saviour in His perfections. If in Him, then should we hearken to the apostolic exhortation: "And now, little children, abide in Him." If out of Christ, we are out of the Ark of safety. And when the deluge of Divine wrath shall come, we must experience all its dreadful effects. The day of mercy is not yet passed; the Spirit strives, the Gospel invites, the ambassadors plead; Christ, the city of refuge, is still accessible.

Oh, then, turn to the Stronghold, while yet prisoners of hope, ere the day of gracious visitation shall have passed to return no more.

SALEM, NEW JERSEY, *November 20th, 1848.*

ON THE ORIGIN, USE, AND DESIGN OF THE HOLY SCRIPTURES.*

“ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS, THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.”
—II. *Timothy* iii. 16, 17.

WITH grateful hearts we may exclaim, “The lines are fallen unto us in pleasant places; yea, we have a goodly heritage.” For while multitudes of our fellow-beings “are sitting in darkness and the region and shadow of death,” we are favored with the lamp of Heaven’s revelation; while many are worshipers of idols, we are taught to worship the true God in spirit and in truth, and in the beauty of holiness.

This Sacred Volume deters us from vice and

* Preached before the Salem County, New Jersey, Bible Society, October 26th, 1847.

excites us to virtue, by arguments the most cogent, by motives the most enforcing, by promises the most encouraging, and by threatenings the most dreadful. Our duty to God, to ourselves, and to our fellow-creatures is here plainly and fully set before us. Hence, we are here furnished with a rule, an infallible rule, for our faith and practice. And Paul, who was well qualified to give a correct opinion of this rule, assures us that its *origin* is Divine, its *use* is beneficial, and its *design* the perfection of our nature.

Convened as we are, this day, to do our part towards spreading the Sacred Volume throughout the land, and especially throughout our own county, we think the passage selected as the foundation of our remarks appropriate. In the consideration of which, we proceed to notice the Origin, the Use, and the Design of the Holy Scriptures.

I. The Origin of the Scriptures.

Various are the appellations given to the revelation which God has been pleased to make of His will to man.

It is called Scripture, which implies writing; Holy Scripture, sacred literature; Oracles, by which we understand revelations; Sacred Canon, by which is meant, rule of faith and practice—that which claims our unqualified belief and prescribes our

daily practice; Testament, the will of God made known; the Word of God, to denote that God hath uttered it. It is, however, more generally known by the name Bible, which term is derived from *biblos*, signifying THE BOOK, and is so called because it is pre-eminent—the Book of Books.

It is presumed that the “all Scripture” mentioned in our text refers specially to the Old Testament; but we may, with great propriety, apply the appellation to both the Old and New Testaments.

This Sacred Volume is Divine in its Origin. “All Scripture is given by inspiration of God.” “Holy men of old spake not of their own will; but as they were moved by the Holy Ghost.” Hence, the Scriptures, though written by men, are not the work of men, but the production of Divine wisdom.

Inspiration has been defined, “The imparting of such a degree of Divine influence, assistance, or guidance, as enabled the authors of the several books of Scripture to communicate religious knowledge to others, without error or mistake.”

And certainly, it is not contrary to enlightened reason, to admit that the sentiments and doctrines taught in the Scriptures should be suggested by the Almighty Himself, since they

are worthy of Him, and perfectly adapted to man.

But the skeptic exclaims, "This book is a cunningly-devised fable." To whom we reply, wicked men would not write a book that condemns all that is unholy; but the Bible does so condemn: therefore, the Bible is not the production of wicked men.

On the other hand, the good men who wrote it constantly claim for themselves and each other Divine authority—which they evidence by miracles and prophecies. If they were not inspired, then were they imposters—the most wicked of men, and, as we have seen, without any motive or design in writing such a book. Moreover, they could not have devised any imposture, since these writings belong to different ages, coming through over forty writers, through a period of more than sixteen centuries, and there could have been no common purpose. It must have come through good men, and such must have had Divine inspiration.

And whatever infidels may say to the contrary, those who have most carefully examined this volume of inspiration unhesitatingly conclude with a good and great philosopher, Horne, "The Bible has God for its Author, salvation for its

end, and truth without any mixture of error for its matter.”

That the Scriptures were given by inspiration of God, and consequently are of Divine authority, is proved by the *miracles* and *prophecies* therein contained.

A miracle has been defined to be “an effect or event contrary to the established constitution or course of things; wrought by the immediate act, or assistance, or permission of God, for the proof of some particular doctrine, or in attestation of the authority or Divine mission of a particular person.” If the miracles recorded in the Scriptures be examined, they answer to the definition here given. And that these events, contrary to the course of nature, did take place, we have sufficient evidence to warrant our belief. If, indeed, the miracles mentioned in the Old and New Testaments never did occur, it is surpassing strange that no person was found in those days of sufficient discrimination to discover the delusion, and of sufficient courage to publish that discovery to the world. That there were many opposers to the prophets, to Jesus, and the apostles, is true; but that one of those opposers even had the temerity to deny the performance of those stupendous and benevolent miracles which they wrought

in attestation of their mission and doctrine, is false.

The Pharisees, who were inveterate enemies of the Lord Jesus Christ, admitted that He wrought many miracles, but attributed the power by which they were accomplished to Satan, and not to God. As it written, "But the Pharisees said, He casteth out devils through the prince of the devils."

The miracles of the Scriptures attest the authority by which those who performed them acted, and prove the Bible to be Divine as to its Origin.

Prophecy is another and strong evidence of the inspiration of the Scriptures. Prophecy implies the knowledge of events yet to be. Man, of himself, is wholly inadequate to explore the future; none but an infinitely-wise Being can look through the vista of years, and declare what will take place hereafter. But this is done in the Scriptures. Hence, we rationally conclude that the predictions recorded in the Scriptures demonstrate their origin to be Divine.

It has been affirmed by infidels that the prophecies were written after the events of which they speak. This objection, to have any force, should apply equally to all the prophecies recorded in the Scriptures. But, upon examination, we find many prophecies are yet to be fulfilled; conse-

quently, we are brought to the conclusion that those prophecies which have had their accomplishment must have been uttered anterior to the events.

It has been well said, "The use and intent of prophecy was to raise expectation, and to soothe the mind with hope; to maintain the faith of a particular Providence, and the assurance of a promised Redeemer; and to attest the Divine inspiration of the Scriptures."

Other evidence may be given of the Divine origin of the Bible: such as the purity and sublimity of its doctrines and precepts; the encouraging nature of its promises; the harmony and agreement existing between its several parts; and the beneficial influence it never fails to produce on all who receive it as a revelation from God; and its preservation through so many centuries and such enmity as has assailed it.

In closing my remarks on the origin of the Bible, I will add, with Sir William Jones: "The Scriptures, independent of a Divine origin, contain more true sublimity, more exquisite beauty and pure morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any

age or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Persian, Indian, or Arabian learning. The antiquity of these compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief that they are genuine productions, and consequently inspired."

II. The Use of the Scriptures.

"And it is profitable for doctrine, for reproof, for correction, for instruction in righteousness," saith St. Paul.

1. The Holy Scriptures are profitable for doctrine.

Man is naturally ignorant and needs to be enlightened. This volume imparts light to the understanding; yea, "is able to make us wise unto salvation, through faith in Christ Jesus."

There we are taught the true character of the great Jehovah. There also, that God exists as Father, Word or Son, and Holy Ghost. There man is made acquainted with his own character and destiny. This book "is a lamp unto his feet and a light unto his path."

The character of Jesus Christ, the Redeemer

of a fallen race, is made known in the Holy Scriptures. Thus Paul, with all his profound knowledge of Divine things, exclaimed, "And without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The doctrine of Atonement is taught in the Sacred Scriptures. Jesus Christ is here exhibited as "the Lamb of God, which taketh away the sin of the world."

The Scriptures are profitable, forasmuch as they make known the benefits which flow to us through the sacrifice of Jesus Christ, and they assure us that the soul will have a conscious existence immediately after the death of the body: "This day shalt thou be with Me in Paradise," said our Lord to the dying penitent thief. "I am in a strait between two," said St. Paul, "having a desire to depart and be with Christ, which is far better; for me to die is gain."

The doctrine of the resurrection of the human body, also, is a doctrine of revelation.

The future judgment and the results attending that great day are all here revealed.

This is a brief summary of the principal doctrines revealed in the Bible, all of which are of

the very highest value to mankind, and never could have been discovered by unaided human reason.

2. For reproof.

To reprove is to blame, to chide, to reprehend. Now, to us, the Sacred Volume is useful and beneficial, forasmuch as it gives the timely reproof. Man, through sin, is guilty and rebellious, acts foolishly, and places himself in great and imminent danger. Therefore, he is a proper subject for reproof. To him the Scriptures say, "Those things hast thou done and I kept silence; thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes."

When we consider the course pursued by the major part of the human family, we may well exclaim, "What labor and what toil for trifles of an hour," while the weighty, the infinitely more weighty concerns of a soul immortal are wholly neglected. The Lord calls upon foolish man, saying, "Cease to do evil; learn to do well." "Let the wicked man forsake his way, and the unrighteous man his thoughts." And, "Come now, and let us reason together, saith the Lord." What was said of ancient Israel is applicable to many at the present day: "For they are a nation void

of counsel, neither is there any understanding in them." And the solicitude He manifested for them, He continues to manifest for others: "Oh, that they were wise, that they understood this, that they would consider their latter end."

If we disregard the kind reproofs given in God's Word, there will arrive a period in our history, in which we will look over our past foolish and evil course with deep regret, and look forward to the future with fearful apprehension; for it is written, "Because I have called, and ye refused; I have stretched out My hand, and no man regarded, but ye have set at naught all My counsel, and would have none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh."

Our text was originally addressed to a minister of Jesus, and with great propriety may we here observe, that the Scriptures direct the ambassadors of Christ *how* to reprove a fallen race: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, and patient." Then can he in meekness instruct those that oppose themselves.

3. For correction.

In consequence of our original defection from God, and our actual transgression against our

Maker, our understanding has become dark; hence are we prone to judge injudiciously, and to act improperly. We need, then, a guide to direct our steps, and in the "All Scripture given" we have a *corrector*, which will show us our errors, make known to us the way the end of which is death, and point out to us the way that leads to life eternal. The Scriptures will lead us into all truth, and consequently free us from all error. "Thou wilt guide me by Thy counsel, and afterward receive me to glory." The Bible is the crucible in which our theories should be tried. If they will not stand this investigation, we may well doubt their truth. If we appeal to the Scriptures for correction, we shall "know the truth, and the truth shall make us free."

4. "For instruction in righteousness."

The Scriptures instruct us in all that is necessary for us to know, that we may be made wise.

a. They teach us to know ourselves, as *compound* beings, material and immaterial: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The body was formed of the earth, hence matter; the soul came directly from God, and consequently must be spiritual in its nature.

b. As *fallen* creatures, for it is utterly impossible to read and believe the Scriptures, without being thoroughly convinced that we are depraved creatures, far gone from that state of purity in which man was originally created. The Bible is the Almighty's mirror, which reflects our true moral likeness, and teaches us what we are by nature, and what we must become through grace, would we have God's approbation and the testimony of a good conscience.

c. As *dying* creatures, we are here taught, "That by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." From the dawn of our existence we are traveling to the tomb. To detach us from earth and to remind us of our high destiny, that we were formed for a future and an eternal state, we are taught in Scripture to pray, "So teach us to number our days that we may apply our hearts unto wisdom."

d. As *responsible* beings, it is here clearly revealed unto us that we are moral agents, whose actions are not the production of coercive influence, but flow in a voluntary manner. Hence, we are amenable, and must in a future day render an account of our doings, and be rewarded or punished according to the character of our deeds.

e. As *immortal* beings; for “life and immortality are brought to light in the Gospel.” This life is only the infancy of our existence, which shall never end.

f. The Scriptures teach us to know God, experimentally, as our God, in the pardon of our sins: “We know Him by the remission of sin”—in the change of our relation: “The Spirit itself beareth witness with our spirit that we are the children of God”—in the purification of our hearts: “Blessed are the pure in heart, for they shall see God”; “He that dwelleth in love, dwelleth in God, and God in him.” Thus to know ourselves and to know God, is the sum of all knowledge—is “instruction in righteousness,” because we are hereby constituted righteous, and become experimentally acquainted with the science of salvation.

III. The Design of the Scriptures.

The final design, the intention, to which the Scriptures move is the perfection of our nature: “That the man of God may be perfect; thoroughly furnished unto all good works.”

Perfect implies *complete*: “We count those things perfect which want nothing requisite for the end whereunto they were instituted.” We may here remark that the great design of Holy

Scripture is that "the man of God," be he minister or layman, "may be perfect."

1. In sentiment. And to be thus perfect, we must unhesitatingly embrace the *principles* laid down in the Scriptures. The true Christian does not feel himself at liberty to reject any part of God's revelation, but to receive the whole as the man of his counsel. Hence, his faith will enable him to admit the most incomprehensible truth, the most abstruse doctrines, the most profound mysteries, if revealed in the Word of God.

2. In experience.

And we are thus perfect, when our experience is such as the Scriptures require.

We may form our standards of piety, and say thus far can we go and no farther, but we should remember the Lord has a standard, and to this must we attain, if in His judgment we are to be recognized as perfect. And the state of piety to which we must attain is thus expressed in Holy Writ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Love is defined as "A sovereign preference given to *one* above all others, present or absent; a concentration of all the thoughts and desires in a single object, which a man prefers to all

others." This definition fitly expresses the love which man should have for the Lord, his Creator, Preserver, Benefactor, and Redeemer.

3. In practice.

To be thus perfect we must do all that God enjoins, and leave undone all that He forbids: then shall we "walk in His commandments and ordinances blameless." Faith, working by love, and purifying our hearts, will enable us cheerfully and implicitly to do the bidding of our Lord, and to indulge the pleasing hope that in the day of final accounts we shall hear the gracious Master say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." O pleasurable thought! Shall it be our blessed privilege thus to hear our Master speak, and to enter into His joy—to dwell in His presence, and realize throughout a blissful eternity that "in His presence is fullness of joy, and at His right-hand are pleasures forevermore"?

Thus perfected in sentiment, experience, and practice, the man of God is thoroughly furnished for all good works, of piety toward God and benevolence and charity toward his fellow-creatures. He "does justly, loves mercy, and walks humbly

with the Lord," rendering unto "Cæsar the things that are Cæsar's, and unto God the things that are God's."

Such good works, though not meritorious in the sight of God, are nevertheless essentially necessary to prove the genuineness of our faith, the sincerity of our love, and the cheerfulness of our obedience; to show forth our gratitude to God; to ornament our Christian profession; and to manifest our love and good-will to our fellow-beings. And amongst the many calls made on our benevolence, certainly there is none which should receive a more ready response than the call of the destitute for the Word of life—the Holy Scriptures. If to us the Bible has proved such an invaluable blessing; if we have found it beneficial for *doctrine*, for *reproof*, for *correction*, for instruction in righteousness; then surely, loving our destitute neighbors as ourselves, we should send them the volume of inspiration, that they also may be "made wise unto salvation."

Can we contemplate myriads of our fellow-creatures sitting in darkness, and feel no solicitude for their welfare? Can we be solicitous, and remain inactive? No! What our eye beholds and our ear hears will move our hearts, will call forth our vigorous efforts to benefit a fallen race. We

cannot, as Christians, enjoy the great and glorious privileges of the Gospel, and simply wish well to the destitute; but we will go, or send, to "Macedonia" the minister of Jesus, and with him the Gospel of the grace of God. And to effect this, we will freely communicate, according to the ability which God hath given, of our substance, that the Light and Truth of the Lord may be extended to earth's remotest borders.

It is destined by its Divine Author to visit every land, and proclaim "good tidings of great joy to all people." The kingdom set up by the God of Heaven is to overthrow all others. Our Almighty Saviour hath said, "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." And all efforts against it shall prove but as cobwebs in the hand of a giant.

Yet while no wisdom or power exerted for the overthrow of the Bible shall prosper, but must come to naught, yet God condescends to entrust its promulgation to human hands. We are to spread abroad its truth. If we fail, others will be raised up for the work. If we are faithful, great shall be our blessing, our reward, our eternal joy.

Let us join in our day, and in the way appro-

priate to us, in the same task which employed the prophets, apostles, translators, and martyrs of the Scriptures—the task of “publishing it to every creature.”



REDEMPTION FROM ALL INIQUITY.

“WHO GAVE HIMSELF FOR US, THAT HE MIGHT REDEEM US FROM ALL INIQUITY, AND PURIFY UNTO HIMSELF A PECULIAR PEOPLE, ZEALOUS OF GOOD WORKS.”—*Titus* ii. 14.

THIS portion of Holy Writ may be contemplated as an epitome of the Gospel of our Lord and Saviour, Jesus Christ.

Here the Friend of sinners is exhibited in His redeeming character. His love to a fallen world induced Him to give Himself a vicarious sacrifice, whereby Divine justice receives satisfaction, and mercy is extended to our race. Here the renovating properties of His grace are beautifully portrayed. Through Him the guilty are forgiven, the contaminated are purified, strangers to God are constituted His peculiar people, or specially His own, and those who were accustomed to do evil are made zealous of good works.

I. The benevolence of Jesus Christ is brought into view in the text.

That we may the more fully discover the good-will and the loving-kindness of our gracious Redeemer, let us briefly contemplate the contrast between His dignified and exalted character, and our degraded and wretched condition.

He was Divine, as well as the perfection of humanity. All the attributes of Deity, which could not possibly belong to any created intelligence, however elevated, are in the Holy Scriptures ascribed to Him who came to "seek and to save that which was lost." He was, to quote St. Paul's noble phrase, "God over all, blessed forever."

In becoming our Redeemer, He became our kinsman. It was the province of the kinsman, under the Law, to redeem those of his connection that might have fallen into bondage, and restore them to liberty. So Jesus, by taking our nature, had the right and the freely-assumed task to redeem us. "He took not upon Him the nature of angels, but the seed of Abraham." And so, as there "dwelt in Him all the fullness of the Godhead bodily," yet was He also "partaker of (our) flesh and blood." He was fully prepared to lay hands upon both parties, God and His crea-

tures, separated by sin, and bring about a reconciliation. He who was the Infinite and Eternal God, as Christ, our Advocate is made;

“Us to save, our flesh assumes,
Brother to our souls becomes.”

On the other hand, let us view the condition of those whom He came to redeem. They were guilty. All had sinned, and come short of the glory of God. There were none righteous; no, not one. They were willful transgressors of God's law, and justly liable to punishment.

They were *corrupt*. “The whole head,” saith Isaiah, of man, “is sick, and the whole heart faint. From the sole of the foot even unto the the head there is no soundness in it, but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither molified with ointment.”

They are *helpless*, utterly incapable of satisfying the claims of Divine justice. “Not by works of righteousness which we have done, doth He save us.” “None of them can by any means redeem his brother (or himself), or give to God a ransom for the soul.”

Jesus Christ, so high, so holy, manifested His benevolence by suffering instead of such be-

ings. He voluntarily submitted to suffering, poverty, temptation, affliction, and death, that they might be raised from the ruins of the fall, restored to the favor of God, and obtain eternal life.

II. The Design of Christ is here exhibited, “that He might redeem us from all iniquity.”

Redemption denotes our recovery from sin and death, by the obedience and sacrifice of Jesus Christ. Hence He is called our Redeemer. Deliverance from sin, in the Scriptures, is attributed to the atonement made by Jesus Christ. “Being justified freely by His grace, through the redemption that is in Christ Jesus.” “In whom we have redemption through His blood, even the forgiveness of sins.” “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.”

To redeem implies to buy back, to set free, to deliver. Jesus Christ, by this sacrifice of Himself, pays the price, satisfies the claim of Justice, so that God is just, while He justifies the ungodly, who believe on Jesus.

Yet it is not enough that He pay the price.

It is also necessary that He exert His power to break off the chains of sin and set the prisoner free. And "having trod the wine-press alone, He is mighty to save." His province it is "to proclaim liberty to the captives, the opening of the prison-doors to those that are bound, and to announce the acceptable year of the Lord." He delivers the sinner from the power of darkness, pardons the sins which condemn him, gives him a new nature, and changes his relation; so that he who was in bondage to Satan is delivered, he who was guilty is acquitted, he who was a child of wrath is constituted a child of God.

And being brought into the family of Heaven, it is requisite that the Redeemer make him, in all respects, a suitable member thereof. Hence, He "purifies unto Himself a peculiar people, zealous of good works."

It is a consequence of the Redemption that He makes His people holy. Evil is removed, and they are filled with all that is good. All their faculties and passions are consecrated to God, so that they love Him "with all the heart, with all the soul, with all the mind, and with all the strength; and their neighbor as themselves." This purity of heart, as expressed by Bishop Hamline, in his Sermon on Matthew v. 8, is, "Penitence

without obduracy, faith without unbelief, love without hatred, meekness without anger, humility without pride, heavenly-mindedness without earthly attachment, and charity without selfishness."

Being redeemed and purified, they become a peculiar people. Peculiar implies belonging to one, with exclusion of all others. In this sense, those redeemed from all iniquity and purified from uncleanness belong to Christ. Through His grace have they life, His glory is their aim, and His Word the governing principle of their conduct.

Again, peculiar implies particular or singular. They are a "chosen generation, a royal priesthood, a holy nation, a peculiar people, and it becomes them to show forth the praises of Him who hath called them out of darkness into His marvelous light." They are singular, that is, distinguished from those who follow evil, and from the world at large in *thought, word, and deed*.

And now, being thus redeemed, they are "zealous of good works." By this, and this only, do they approve to men the certainty of the change above described, which they profess.

1. Works of *piety* to God. These embrace the performance of every duty our relation to Him imposes upon us: such as studying His Word, calling upon His name, and attending faithfully

to all the means of grace which He has instituted for our salvation.

2. Works of *benevolence* to man. They are such as feeding the hungry, clothing the naked, visiting the sick, and comforting the afflicted. In a word, doing all we can to benefit the bodies and souls of all within our influence.

In conclusion, we learn that our Redeemer has offered the all-availing sacrifice. We, by virtue of what He has done for us, may claim *full salvation*, and claim it *now*; for “now is the accepted time, and behold, now is the day of salvation.”

Fellow-Christians, let us now present ourselves a “living sacrifice”; now “cleanse ourselves from all filthiness of flesh and spirit”; now “reckon ourselves dead unto sin”; and now “being made free from sin, we shall have our fruit unto holiness, and the end shall be everlasting life.”

Fallen brother, can you in your reminiscences call up the time when your prison-house shook, your chains fell off, and you were liberated “from the power of darkness and translated into the kingdom of God’s dear Son”? Can you remember that, “being justified by faith, you had peace with God, through our Lord Jesus Christ”?

And have you departed from the Lord by whom you were made free, and returned again unto bondage? O foolish man! “what hath bewitched thee?”; having “commenced in the Spirit, wilt thou end in the flesh?” Return to Him from whom thou hast departed, and He will “heal thy backsliding and love thee freely.”

Dear sinner, wilt thou claim the liberty which the Redeemer has so dearly purchased, and which the Gospel so freely offers? Claim it *now*:

(1.) For you have long time been in bondage;

(2.) For now the trumpet of the Gospel jubilee is sounding;

(3.) For the ambassadors of Jesus are now beseeching;

(4.) For the knell of death has not yet sounded upon your guilty ear;

(5.) For the Church intercedes in your behalf;

(6.) For Jesus advocates your cause above.

Now, resolve to be free!

SALEM, NEW JERSEY, *December 28th, 1847.*



GODLINESS AND ITS ADVANTAGES.

"BUT GODLINESS IS PROFITABLE UNTO ALL THINGS, HAVING PROMISE OF THE LIFE THAT NOW IS, AND OF THAT WHICH IS TO COME."—*I. Timothy* iv. 8.

IT is presumed that the apostle, in the context, has reference to those gymnastic exercises which were held in such high repute amongst the ancients. Chief of all these were the Olympic Games. Great efforts were made by such as took part in the contests. And, though the prize was gained, the profit was but trivial. It is well expressed by the apostle: "Bodily exercise profiteth little." The victor obtained a corruptible crown, soon fading away, a transitory honor, soon forgotten, and, not infrequently, wounds, injuries, diseases which afflicted him for life, and sometimes the contestants suffered death in the arena.

Now Paul presents for our consideration an object of the first importance, viz.: the superior value of religion compared with all those things for which men strive so ardently, of which the prizes of the athlete are illustrations.

I. We notice that Godliness is experimental and practical.

It implies the right worship of God, true devotion, consecration to duty, yea, the whole of piety.

1. True Godliness is experimental. It implies a knowledge of God. A speculative knowledge is not sufficient. We may contemplate His character as exhibited in the volume of nature, and as more fully made known in the volume of revelation, and recognize all the Divine attributes, and still be destitute of that piety requisite to our salvation. It is needful for us who are guilty sinners to know God in the pardon of our sins. We are not merely to hope, but should *know* they are forgiven. And when we have attained unto this knowledge, we have, each one, the privilege to exclaim, "O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me."

This assurance of pardon is obtained with the consciousness of a renewed nature. By justifica-

tion we understand the great work which God does *for* us, in the pardon of our sins; and by regeneration, or the new birth, the work He does *in* us, in the renewing of our nature. And when we are forgiven, we are likewise renewed. “Old things are passed away, and all things are become new”; so that we have new views, new feelings, new desires, and new hopes. Yea, the whole man has undergone a transformation. The soul, with its faculties, and even the body with its members, find new employment in the service of God. All who are thus renewed are adopted into God’s family, and have the evidence that they sustain this relation: “The Spirit itself beareth witness with our spirit, that we are the children of God.” Such can say,

“My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear:
With confidence I now draw nigh,
And Father, Abba Father, cry.”

Being thus pardoned, renewed, and received into God’s family, they “grow in grace and increase in the knowledge of our Lord and Saviour Jesus Christ,” until they “comprehend with all saints the length and breadth, the depth and height

of redeeming love, and are filled with all the fullness of God." So now, being filled with the Divine fullness, their hearts are emptied of evil, and they are by the blood of Jesus made pure in the sight of God. This is godliness as realized in the experience of the believer.

2. Godliness is practical.

The various duties which God enjoins, the truly godly man observes. He meditates upon the sacred page, calls upon the Lord at a throne of grace, and constantly observes all the means of worship which have been divinely appointed or providentially approved. He fully accepts the Word which says, "Ye are not your own, but are bought with a price; therefore glorify God in your body and spirit, which are His." Moreover, godliness will direct him in duty to his neighbor. Influenced by this heavenly principle, he will observe the rule, "Do unto others as ye would that they should do unto you."

True godliness will lead him, in person, in character, and in property, to act toward all men according to this Golden Rule.

Indeed, we may say, with the eloquent Saurin, "Godliness implies knowledge in the mind, by which it is distinguished from the visions of the superstitious; rectitude in the conscience, that

distinguishes it from superstition; sacrifice in the life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and lastly, zeal in the heart, which distinguishes it from the languid emotion of the lukewarm."

II. The advantages of godliness.

It "is profitable unto all things."

1. It is profitable to a nation. It is written, "Righteousness exalteth a nation." The history of all nations, which have received and acknowledged the authenticity of the Sacred Scriptures demonstrates the truth of this declaration. Just in proportion as a nation has been influenced and regulated by Heaven's ordinances, so has it prospered.

If we look at the history of those mighty nations which were, and are not, the Babylonians, the Medes and Persians, the Macedonians, and the Romans, we discover that, with all their literary attainments, great power, and glory for a time, there was also gross ignorance, idolatry, superstition, and diabolical rites. Well might one of their wisest philosophers, after years spent in laborious research to obtain by philosophy what can only be received by Divine revelation, exclaim, "You may resign all hopes of reforming

the manners of men, unless it please God to send some person to instruct you.”

Those nations which have the Bible are indeed favored with Divine instruction. And if their people practice the godliness it inculcates, the nation will be blessed. Christianity is a safe and perfect directory to rulers and the ruled. It directs the former to fear God and hate unrighteousness, and to be a “terror to evil-doers and a praise to those who do well”; and it instructs the latter to be submissive and obedient to those who in the providence of God are placed over them; yea, to pray for them, “that they may lead a quiet and peaceable life in all godliness and honesty.”

Alas! there is too much Christianity which is merely nominal. Were all real, then should we always rejoice in that “righteousness exalteth a nation.” Were the different monarchs who profess Christianity truly devoted to God, how soon would the nations under their supervision rise in the blessings of peace and prosperity. Instead of war and bloodshed, anarchy and commotion, which now abound in our world, we should behold peace and harmony, good rule, and quietness. Swords would then be beaten into plowshares and spears into pruning-hooks, and nations

would learn war no more. Were the President of this glorious Republic and the different officers of our government, were the members of Congress and of the different State Legislatures, all experimentally and practically pious, what a powerful influence for good would they wield. And then, were all our citizens religious, what a heaven upon earth would our country present.

2. It is profitable to every part of society.

Let the religion of Jesus be established in a neighborhood; let all the inhabitants experience its transforming influence, and exhibit in their lives its heavenly principles, and such a locality realizes more benefit, more permanent gain than any other acquisition, however valuable, would afford. Godliness makes good citizens and kind neighbors. This will preserve the rich from vain glory, and will give them sympathetic hearts and liberal hands. This will keep the poor from despondency, and make them satisfied and contented with their condition. This will cheer the widow and sustain the hapless orphan. This will do good and only good. The possessor of which can and will pray:

“Teach me to feel another’s woe,
To hide the fault I see,

That mercy I to others show,
That mercy show to me."

3. It is profitable to a family.

What is so advantageous as true piety? It gives peace and quietness, happiness and contentment, in the home. The parents influenced by this principle are qualified faithfully to perform the important duties which their relation imposes upon them; are enabled, by precept and example, to train their children in the nurture and admonition (discipline) of the Lord. And the children thus instructed in the way they should go will "be as olive plants" around the board. They will imbibe those principles which in after-life, should their days be prolonged, will render them useful members of civil and religious society. The "blessing of God, which maketh rich, and addeth no sorrow," will rest upon that household where the graces of godliness are exemplified.

4. It is profitable to individuals.

It gives peace to the troubled conscience, joy to the sorrowful heart, and hope to the desponding mind—a hope that blooms for immortality and eternal life. In a word, it removes all that is offensive to God in the human soul, and fills it with all that is well-pleasing in His sight. It

adorns its possessor with all the graces of the Spirit, and thus he is restored to the image of his God. It makes him “fervent in spirit, serving the Lord,” and thus he will reap spiritual advantage in time and in eternity. It causes him to be diligent in his worldly business, and thus he gains all he can; to be economical, and thus he saves all he can; and to be generous and liberal, and thus he gives all he can.

Godliness is “profitable unto all things”—is beneficial in every situation, through life’s vicissitudes: in prosperity, in adversity, in health, in affliction, in life, and in death. It delivers from those sinful exercises and those unholy passions which never fail to render life unhappy, and often shorten its duration; for it is written, “The sinner shall not live out half his days”; and again, we are told, “What man is he that desireth life and loveth many days, that he may see good?—(let him) depart from evil and do good, seek peace and pursue it.”

Godliness forbids excess and enjoins temperance. Therefore, it causes the lamp of life to burn brightly, strongly, and permanently; as it is written, “With long life will I satisfy him, and show him My salvation.” Having the promise of the life to come, it gives the requisite

preparation for a future and unchangeable state of blessedness.

In conclusion, may I ask each hearer, Do you possess this godliness? Then exercise yourself to retain it, by “walking in the commandments and ordinances of the Lord blameless”; by recommending it to others, and using all the means in your power to bring others to a participation in this invaluable blessing. Are you destitute of it? Then strive earnestly and instantly to obtain it, through God’s grace. With it we are happy, now and forever; without it, nothing beside can be profitable to us, though we should gain the whole world. It is the “one thing needful” for time and for eternity.

SALEM, NEW JERSEY, *November 6th, 1848.*



ON PURITY OF HEART.

“BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.”

Matthew v. 8.

THIS portion of Holy Writ exhibits to us that state of grace to which we must attain, would we see God as our reconciled Father, and ultimately dwell in His presence, where there is fullness of joy, and pleasures forevermore.

Let us learn,

I. Who are the pure in heart; and

II. Wherein their blessedness consists.

Purity, holiness, sanctification, and perfection are synonymous terms, as applied to Christian experience in the Sacred Volume. To be pure in heart cannot imply less than to be freed from all that is sinful, and to be filled with all that is good.

From such a heart “old things have passed

away, and all things have become new." Though man by sin became universally depraved, yet lost he none of his essential faculties; and when fully restored from his lapsed condition, he receives no new powers. Those faculties which had been depraved are renewed and elevated by grace, so "that as sin reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

The heart that is pure loves God perfectly, that is, with all its affections, and consequently is *averse* to all that is evil; *rejoices* through the love of God shed abroad therein; *sorrows* upon the remembrance of sin committed; *fears* to do anything displeasing to God; and *hopes* for eternal salvation only through the mercy of God in Christ Jesus. The whole soul is consecrated to God. The body, also, is presented "a living sacrifice, holy, acceptable unto God, which is our reasonable service." And no longer being "conformed to this world, but transformed by the renewing of the mind," the believer does experimentally prove what is that "good and acceptable and perfect will of God."

The whole man being thus consecrated to God, all his mental and physical energies being unitedly, harmoniously, and constantly employed

in His service, can be no more than God requires, no more than the Gospel salvation implies. Of such may it be said, that they have “come in the unity of the faith and the knowledge of the Son of God, to a perfect man; unto the measure of the stature of the fullness of Christ.”

“Their thoughts, their words, and actions prove
Their life to be a life of love.
Whate’er their trials here may be,
In all a gracious hand they see;
Through humble faith in God confide,
Assured that He their steps will guide;
And lead them to the world of rest,
Where they shall be forever blest.”

II. In what does their blessedness consist?

“They shall see God.”

1. The pure in heart see God in the works of creation. All that their eyes behold give evidence of the *power*, *wisdom*, and *goodness* of Him “who has created all things, and for whose pleasure they are and were created.” In the magnitude of those works, they behold the power of God; in their vast variety and contrivance, His infinite wisdom; and in their adaptation to beneficial purposes, His unbounded goodness.

2. They see God in His providence, doing all things well, causing all things “to work to-

gether for their good," giving them "all things in weight and measure," numbering "the very hairs of their head," making "a hedge round about them," and disposing of all the circumstances of their life, according to the "depth of His wisdom and mercy."

3. But, "to see God" is a Hebraism, and signifies to possess and to enjoy Him. Hence, we read, "Except a man be born again, he cannot see the kingdom of God"; *i. e.*, he cannot enter or enjoy it. Again, "He that believeth not the Son shall not see life"; *i. e.*, shall not possess or enjoy life—eternal glory.

The pure in heart, then, shall see, shall possess God, shall enjoy Him as their suitable, satisfying, never-failing, and all-sufficient portion. And claiming God as their portion, they have His power to defend, His wisdom to direct, His goodness to sustain, His grace to uphold, and His presence to cheer them.

4. They see, that is, enjoy God in the means of grace, which He has appointed for their instruction and salvation. Whosoever they open the Sacred Volume, they consider, this is God's Book, His revelation of His will, which He has been pleased to communicate to man. As they read the commands, they behold God directing

them in the true and right way, that they may “serve Him, without fear, in righteousness and true holiness all their days.” While they peruse the promises they see God, in and by these kind declarations of His Word, encouraging them to be “steadfast, unmovable, always abounding in His works,” assuring them that in so doing, “their labor shall not be in vain.” While reading the threatenings of Scripture, they see God dissuading from a vicious course, by arguments the most cogent and by warnings of pains and torments the most dreadful. And thus learning to revere and adore God’s Word, each with the apostolic Wesley will say, “Let me be *homo unius libri*, a man of one book.”

In hearing the Word preached they see God. While the faithful ambassadors of Jesus proclaim the Gospel, plainly, fully, persuasively, and powerfully, the pure in heart hear attentively, prayerfully, and practically. Thus hearing, God speaks through His Word to their hearts, and causes them to rejoice with “joy unspeakable and full of glory.”

In partaking of the Holy Eucharist they enjoy God, for they realize that this institution, ordained by our Saviour in memory of His Passion, is crowned with the Divine Presence.

In prayer they see God. While addressing the throne of grace, they are privileged to hold audience with their Maker. As in ancient days, God conversed from off the mercy-seat with His true worshipers, so also, in modern days, He is pleased to reveal Himself in mercy to those who sincerely and believingly call upon His name. It is in prayer that believers enter into the presence-chamber of their Heavenly Father and commune with Him. Their experience is,

“I find Him in reading, I find Him in prayer,
In sweet meditation He always is there,
My constant companion; oh, may we ne’er part,
But still may He love me and dwell in my heart.”

5. In the hour of dissolution, when soul and body are separating, the pure in heart shall realize that He, who hath been with them in life, will sustain and cheer them now with His gracious presence. As David sang, may they also: “Though I pass through the valley and shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me.”

And having thus seen and enjoyed God upon earth, they shall then go to “behold the King in His beauty, in the blessed land that is far off”—far away from this evil world. They have seen but “through a glass darkly,” but then shall

they see "face to face." Here they knew "in part," but there shall they "know even as also they are known." Who can describe the fruition of their hopes, the fullness of their joys? An inhabitant of the heavenly world alone could discuss the pleasing theme; and even then our language would be inadequate to describe, and we, while in the body, would be unable to understand, the fullness of celestial joy. Paul, who had a view of the heavenly world, declares, that he heard and saw things unspeakable, which "it is not lawful for a man to utter." Well might such a one triumphantly exclaim, while looking at present sufferings and contemplating future glory: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Oh, yes, in heaven, they who love Him and follow Him here in purity of heart shall behold their Saviour, hear His voice of commendation: "Come, ye blessed of My Father"; "Well done, good and faithful servants, enter into the joy of your Lord"; and shall forever rejoice in His presence."

In conclusion, let me urge all who profess faith in Jesus to be wholly devoted to God. If we are not yet fully conformed to His lovely image, oh, brethren, let us seek to be pure in

heart, to be entirely sanctified, consecrated, and set apart for Him, "whose we are, and whom we serve."

That it is God's will we should attain to this state of Christian experience cannot be doubted, because (1) God commands us to be perfect: "Walk thou before Me, and be thou perfect"; "Be ye perfect, even as your Father which is in Heaven is perfect." Now, the Lord would not thus command what is impossible. For us it is, indeed, an utter impossibility to conform to these conditions; but, (2) The Lord has promised to make us clean: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." Now, the Lord will be true to His promises, and if we claim them through faith in Jesus, we shall prove them to be "yea and amen," sure and certain in their accomplishment. Do we say, with the leper of old, "Lord, if Thou wilt, Thou canst make me clean"? Jesus responds, "If thou canst believe," and, "all things are possible to him that believeth."

(3) The blood of Jesus has virtue sufficient to atone and cleanse. It is written: "And the blood of Jesus Christ His Son cleanseth us from all sin." "For if the blood of bulls and of

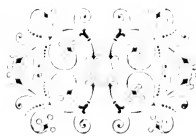
goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works, to serve the living God?"

"Jesus, my Lord, Thy blood alone
Hath power sufficient to atone;
Thy blood can make me white as snow—
No Jewish types could cleanse me so."

(4) "Without holiness, no man shall see the Lord." All who have gone to heaven have been made holy in this life. Of the multitude whom John saw, the elder testified, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." If there be no Purgatory, and the Bible discloses none, then this great work of purification must be effected *here*. Here is the place where eternal destiny is decided; for "if the tree fall toward the south or toward the north, in the place where the tree falleth, there shall it be"; and the Revelation of God closes with the solemn words: "He that is holy, let him be holy still; and he that is filthy, let him be filthy still." And now is the time; for, "Be-

hold, now is the accepted time; behold, now is the day of salvation." Let us now consecrate ourselves to God; now "reckon ourselves dead unto sin"; now may we be freed from iniquity; now by grace be made "perfect in love," not in power, not in understanding, not in conduct, so as to free from error, not in faith, not in hope; but perfect in love—in love to God and man. May we now and henceforth be "pure in heart, in life, and in all manner of conversation," and so have "our fruit unto holiness, and our end everlasting life." Amen and amen.

SALEM, NEW JERSEY, *January 20th, 1847.*



CHRISTIAN BENEVOLENCE.

“BLESSED IS HE THAT CONSIDERETH THE POOR: THE LORD WILL DELIVER HIM IN TIME OF TROUBLE. THE LORD WILL PRESERVE HIM, AND KEEP HIM ALIVE; AND HE SHALL BE BLESSED UPON THE EARTH; AND THOU WILT NOT DELIVER HIM UNTO THE WILL OF HIS ENEMIES. THE LORD WILL STRENGTHEN HIM UPON THE BED OF LANGUISHING; THOU WILT MAKE ALL HIS BED IN HIS SICKNESS.”—*Psalm xli.* 1, 2, 3.

“THE Lord is good; and His mercy endureth forever,” and those who are by grace made partakers of the Divine nature, are merciful in their disposition. They take pleasure in exhibiting this Divine principle in acts of benevolence and kindness to their fellow-beings.

Whatever our profession of the religion of our benevolent Redeemer, if we are destitute of sympathetic hearts and liberal hands (according to the measure of ability as God has given us), we are not possessors of the grace of God. St. John says, “If we love not our brother whom

we have seen, how can we love God whom we have not seen?" And St. James asks, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?"

True faith is ever productive of Christian practice. And hence, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

In calling your attention to the words before us, I notice:

I. The Objects of Christian Benevolence, as presented in the text—"The Poor."

As to the temporal circumstances of the children of men, in this world there is quite a difference; some abounding in wealth, some having a competency, while others are found destitute of the very necessities of life, and dependent upon the gift of charity for a support, and not unfrequently realizing that so-called charity is too often cold and unfeeling.

Why so many are found in a state of destitution, especially in this highly-favored land, may to us be a matter of surprise. Our soil

being fertile, our climate salubrious, and our government free, would warrant us in supposing that the truly abject would be “few and far between.” But when observation proves the reverse, we are constrained to admit that there must be a cause or causes of sufficient magnitude to produce the effects which we daily witness.

Intemperance doubtless has been and, we fear, still remains one of the chief causes of degradation and want and woe in this and almost every other land. It has brought myriads to an untimely end; has made numerous widows; has thrown upon the world millions of hapless orphans; has filled our prisons with convicts, our poor-houses with paupers, and, not unfrequently, our streets with beggars. Other causes have their influence. The mode of education pursued, the pride of life, which at all events must be gratified, the needless expenses to which we are subject, are all productive of penury and want. Some, humanly speaking, appear doomed to linger out a miserable existence here, in affliction, penury, and sorrow, when we may not be able to find the cause.

Whatever may have brought a fellow-being into abject want, we are not therefore to withhold the hand of charity, and say, “he might

have and ought to have acted differently, and so have escaped adversity, and been prosperous." Whatever may have been his misconduct, he is now an object of Christian benevolence, and should not be turned empty away. However degraded, he is still an immortal being, for whom the Redeemer died, and therefore demands our attention and claims our sympathies.

But, on the other hand, we find many of the poor "rich in faith and heirs of the kingdom." The riches of earth have been withheld from them, and they are brought within our reach, it would seem, for the practical development of that benevolence which is ever characteristic of true Christianity. Their need should incite us to this "work of faith and labor of love." The Master has said, "And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." Happy they who feel for the poor, and who manifest this feeling by correspondent acts of benevolence and charity.

Let us now notice:

II. The Manner in which this Benevolence should manifest itself. "He that considereth the poor" is commended.

Consider implies to mind, to think of, to meditate upon, to have respect for. The merciful man thus considers the needy, and he has respect to them, and "loves them not in word, neither in tongue: but in deed and in work."

He searches them out. Many who are truly worthy, and should receive our aid, are the most backward to make their wants known. Possessing the religion of Jesus, they cheerfully submit to penury and want, to suffering and woe, and wrapped up in heavenly contemplation of the "glory to be revealed," forget "the sufferings of this present time." In the midst of affliction they will endure, remembering the words of Scripture: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." And since their Redeemer, who was rich, became so poor that He had not where to lay His head, that they through His poverty might be made rich, they bear their lot with Christian fortitude and resignation.

Not long since, I visited a little cottage in our own city (Burlington), and to my inquiry

of the poor and aged matron who resided there, "Mother, how do you get along?" she responded, "Brother, I was just thinking, better live anywhere than in hell!" And truly, the old lady thought correctly. But are the poor to be left in obscurity and want, because they may be patient therein? No! The man who considers their condition will look until he finds them, and not leave them until he helps them. Job could say, "I was eyes to the blind, and feet was I to the lame; I was a father to the poor; and the cause which I knew not, I searched out."

When we visit the poor, it becomes us to inquire into their situation, and ascertain their wants. And this, by the considerate man, is done in such a manner as not to grieve those who are already afflicted. The kindness of his heart will dictate all the inquiries which charity deems necessary to make; and then the benevolence of his soul will call into requisition the means within his reach to redress those wants. Not satisfied with knowing the temporal situation of the poor, the true Christian will labor to ascertain their spiritual wants, and give that counsel which their state requires.

It becomes us to give according to our ability. Our ability should be the measure of our

liberality. Many refuse to aid suffering humanity during their lifetime, intending to be charitable in their last will and testament. But how frequently those anticipations are never realized, and if they should be, still the unspeakable pleasure which is the unfailing attendant of good and benevolent actions is not enjoyed. The word of the Lord assures us that "it is more blessed to give than to receive." Would we then have the greater blessing, we should, while there is opportunity, "do good to all, especially to the household of faith."

I recall the case of a wealthy man, who contemplated doing much good by willing a great part of his estate to charities, by making noble bequests to the different benevolent institutions of the day. And doubtless he was sincere in his purpose. But the Lord saw proper to remove him by a short illness, during which he was not rational, and consequently his plans failed. The law divided the property among the heirs, and hence the good designed was never accomplished.

Not so with that faithful steward, John Wesley. He gave away during his lifetime many thousands of pounds, the fruits of his toil in writing and publishing many books; reserving no

more than was strictly necessary for his support. Hence, when he made his will, it was extremely short, for he had to leave hardly any money, "a library of books, two silver spoons, and a much-worn preaching-gown." Nor was it so with the devoted Howard, who nobly gave his time and toil, as well as money, to relieve the destitute and suffering.

Such philanthropic spirits have done much to relieve suffering humanity. They have fed the hungry, have clothed the naked, have comforted the afflicted, have visited the prisoner, have cheered poor widows, and have blessed hapless orphans. Would that their number might be greatly multiplied; and how surely would this be the case, did every Christian fully realize that it is a great part of his religion to be benevolent. Nay, that he cannot be a follower of Jesus, if this duty be forgotten or neglected.

III. Now mark well the encouragement which the text presents, to call forth benevolent action.

It is our duty to be merciful; it is equally our interest. We cannot carry out the principle of Christian benevolence without being "blessed in our deed." "Verily, there is a reward to the righteous."

1. Our text tells us of the benevolent, that “The Lord will deliver him in time of trouble.” That the merciful man should be exempted from trouble, would be too much to expect in this world of sorrow. The Saviour hath declared, “In the world ye shall have tribulation.” But the text assures us that the Lord *will deliver* them. The pious Mr. Henry says, “He will deliver them in the day of evil, so that when the times are at their worst, it shall go well with them, and they shall not fall into the calamities in which others are involved; if any be hid in the day of the Lord’s anger, they shall. Those that thus distinguish themselves from those that have hard hearts, God will distinguish from those that have hard usage.”

2. “The Lord will preserve him and keep him alive.” Being found a faithful steward, he shall be continued the longer in office, that he may both get and do the more good. There shall be a special Providence over him. He may, in the performance of his acts of mercy and goodwill to the distressed and among the diseased, be in imminent danger; but God will preserve him, and he shall be immortal until his work is done. It is a remarkable fact those who have been exposed to contagious diseases in visiting

the abodes of the poor on errands of mercy, have so generally been preserved. And why? Surely, their preservation can be accounted for on no other ground than that stated in the text.

3. "He shall be blessed upon the earth." It is written, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." And again, "The liberal soul deviseth liberal things, and by liberal things shall he live." Many labor under the impression that by communicating to the wants of the indigent they would impoverish themselves; and so they withhold the hand of help. Such live to themselves, and remain strangers to the luxury of doing good.

I once knew two men—the one liberal, the other parsimonious. The liberal man commenced the world without any capital, making a loan to purchase a small lot, on which he erected a house. The parsimonious man hired a good farm. At the time of my acquaintance with them, the liberal man gave about one hundred dollars annually toward the support of the Gospel; the other gave about two dollars. They both belonged to the same church. The one increased in wealth, so that, from having nothing, he became owner of three hundred acres of land and nine houses.

The other decreased so, that at his latter end he was impoverished, having not only gained nothing, but lost much that he had at the beginning.

This is not an isolated case. Doubtless the world's history presents many such. While the blessing of God crowns the efforts of the benevolent man with success, and makes whatsoever he doeth to prosper, the Divine displeasure must rest upon the covetous and ungenerous, and thus he cannot truly prosper. The man who considereth the poor shall also prosper spiritually. While the world is bettered by his living in it, he also is blessed, and matured for heaven.

4. "And Thou wilt not deliver him unto the will of his enemies." Enemies he will have. Opposition, more or less, will attend him. The parsimonious will not love him, the envious will calumniate him; but the Lord will approve and sustain him, will be his "front and rear-guard," and as a "wall of fire round about him." Hence, "no weapon formed against him shall prosper."

The Lord is his guide, and they are well-directed whom He leads. His enemies may watch for his downfall, but they shall watch in vain, for the Lord will uphold him.

5. "The Lord will strengthen him upon the

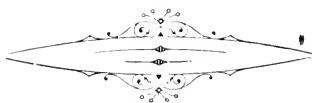
bed of languishing: Thou wilt make all his bed in his sickness." He may be laid on the bed of languishing. If so, God will sustain him there. The everlasting arms will be laid underneath and around him. God's grace will be all-sufficient in the time of trial.

If God have more work for his servant to do, then the affliction shall not be unto death, but to the glory of God and the good of his soul. If his work is accomplished, and the servant is about to be called home, the passage shall be made pleasant; for "Jesus can make a dying bed soft as downy pillows are." God will cause the chamber of the dying good man to be "privileged above the common walks of virtuous life, quite in the verge of heaven." Having lived a useful and happy life, he shall have a peaceful and joyful death.

In conclusion. We have the poor with us always. An opportunity this day is presented to do them good. Nay, shall I not rather say, we have the opportunity to receive the greater good? For it is more blessed to give than to receive. "Let us not, therefore, give grudgingly, for God loveth a cheerful giver." "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will He pay him again."

If therefore, beloved, ye approve of the security offered in this agreement of God, make a good investment to-day, and thereby lay up for yourselves “treasures in heaven, where moth and rust do not corrupt, nor thieves break through and steal.”

BURLINGTON, NEW JERSEY, *October 3, 1848.*



CHRISTIAN EXPERIENCE.

"I AM CRUCIFIED WITH CHRIST; NEVERTHELESS I LIVE; YET NOT I, BUT CHRIST LIVETH IN ME; AND THE LIFE WHICH I NOW LIVE IN THE FLESH, I LIVE BY THE FAITH OF THE SON OF GOD, WHO LOVED ME AND GAVE HIMSELF FOR ME."—*Galatians* ii. 20.

IN the chapter of which our text forms a part, we have an account of the controversy had at Jerusalem, years before, between Peter and the courageous and evangelical Paul. Peter's course of conduct was blameworthy, would militate against the cause of Christ, and should be withstood. He seemed to favor the Judaizers, who would fain bring the Gentile Christians into bondage to the Law. Paul stoutly opposed this. He says of them, "to whom we gave place by subjection, no, not for an hour"; and again, of Peter, "I withstood him to the face, because he was to be blamed." But Peter also showed a proper spirit; for being reprov'd, he did not dis-

pute, and when the question was decided against him by the council, he nobly submitted.

Paul then proceeds, in the context, to show, that, through Christ, and not by the Law, are sinners justified; consequently, Jews and Gentiles occupy the same ground: "All have sinned and come short of the glory of God"; and "by the the deeds of the Law shall no flesh be justified, . . . but by the faith of Jesus Christ."

The apostle then, in confirmation and illustration of his views, presents us with an exhibit of his own experience; in which we discover the experience of every true Christian. It is in this part of the Epistle that our text occurs. Let us examine it, by considering:

I. In what Christian Experience consists.

1. It implies death by crucifixion. "I am crucified with Christ."

(1) The Christian, like Paul, is dead to the ceremonial law. He hopes not for salvation by obeying its requirements. He views it as but the shadow of good things to come, as but the school-master to bring him to Christ. Now that the substance has appeared, the shadow is no longer his guide. Now that the great Teacher has come, he is no longer under the school-master. The coming of our Redeemer to teach, and His Sac-

rifice on the Cross, put an end to the old dispensation and introduced the new.

(2) The Christian is "dead" to hope of salvation by the moral law. By this law is the knowledge of sin, but not its cure. "I," said Paul, "had not known sin but by the law." The law discovers sin in its most secret and remote hiding-places. It subjects the transgressor to the penalty of death, and it provides neither help nor hope for the sinner, but leaves him under sentence of condemnation. And, "though the Law is holy, and the commandment just and good," and, as a rule of life prescribing what is right conduct, is obligatory upon the Christian, yet does it not justify the guilty nor purify the contaminated. The hope of the believer for salvation, present and eternal, is only in Christ Jesus. For "there is none other name under Heaven, given among men, whereby we must be saved."

(3) The Christian is dead to sin. As death temporal implies a separation between soul and body, and in the society and relations that did exist, and a ceasing to be after the manner in which we have existed; so the believer is separated from sin, and has ceased to live after the manner in which he once lived. He is dead to

the *dominion* of sin. Once sin reigned, and all his powers were submissive to its sway. But through grace a change, a radical change, has taken place, so that, "where sin reigned unto death, even there grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord."

He also is dead to the *condemnation* of sin. The conscience, once guilty, has been purged. Once it testified to the turpitude of moral action, now to its purity. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

He is dead to the *love* of sin. Once he delighted in it, and took pleasure in iniquity; but now, since he has discovered "the exceeding sinfulness of sin," he delights in it no more. Viewing it as evil, and only evil, he abhors it, and can say with his Lord, "I hate it with a perfect hatred." And calling upon God in the integrity of his purpose, he exclaims, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

He is dead to the *defilement* of sin. He is freed from the pollution, the latent principle, the inbred power of evil. He has his heart emptied

of all that is sinful, and filled with all that is good, being "filled with all the fullness of God."

(4) The Christian is dead to the world. Though a resident of this world, yet he regards himself but as a pilgrim and a sojourner here, as were his fathers before him. He is seeking for "a city which hath foundations, whose builder and maker is God." Indeed, while here the Christian is a citizen of Heaven; as it is written, "our conversation is in Heaven," *ἡμῶν τὸ πολίτευμα*, *i. e.*, "our citizenship." Hence, he is so detached from earth, and his affections are so placed upon things above, that it may be said, he is dead to this world. "For ye are dead, and your life is hid with Christ in God." The honors of earth do not attract him; its pleasures do not charm him; its love does not draw him; its maxims do not rule him; and its fashions do not control him. He has looked to the Cross, and by its power has been transfigured, so that, with the devoted Paul, he joyfully exclaims, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

2. The Christian's experience implies life. That cross which was the occasion of death to him, as above explained, is also a source of

higher life. For now he may say, “nevertheless I live; yet not I, but Christ liveth in me.” Christ is “formed within him,” a fountain of life, in his inmost soul, from which all his tempers, words, and actions flow. Christ is the *Author* of the believer’s life: by His sacrifice He has made atonement, and “brought life and immortality to light.” Christ *imparts* this life: “Ye that were dead in trespasses and sins hath He quickened.” Christ *sustains* the life given: “Because I live, ye shall live also,” and “Without Me, ye can do nothing.”

The believer, in another sense, is in Christ, and consequently a new creature; for “if any man be in Christ Jesus, he is a new creature.” It is not that he receives new powers, which prior to his creation he did not possess; for in his fall he lost none of his original faculties, and in his restoration, he receives no additional powers: but the old are resuscitated and revived: in a word, are raised from a death of sin unto a life of righteousness.

This life is a life of liberty. He was once a servant of the devil, led captive by him at his will. But his prison-doors have been opened, his chains have been broken, and the captive is set free by Him whose province it is to “proclaim

liberty." And now he lives, the freedman of the Lord Jesus. "If the Son make you free, ye shall be free indeed."

It is a life of peace. Once his was a life turbulent like the ocean; now a life of security and quietude. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

It is a life of joy. Sin, and its never-failing attendant, Sorrow, being removed, "joy in believing" takes up its abode in the heart. The Christian's life is not gloomy. He rejoices, because he has good in possession—"the love of God is shed abroad in his heart by the Holy Ghost given unto him"—and much more, because he anticipates what God has promised to do for him. True religion makes life here happy, and furnishes a hope that blooms for immortality.

It is a life of communion. The Christian leads not a solitary life. His "fellowship is with the Father and with His Son Christ Jesus." He is highly honored in being permitted to enter the presence-chamber of the Lord, and hold sweet communion with Him. Angels are his ministering spirits, and the "excellent of the earth" are his associates. Happy is his life, peaceful his death, and glorious his immortality.

II. The Medium through which this experience is obtained and retained.

“And the life which I now live in the flesh. I live by the faith of the Son of God.”

It is through faith in the Son of God that this death unto sin, and this resurrection unto a new life of righteousness, is effected. An assent to the truths of revelation is certainly necessary; but this is not of itself sufficient. The “devils believe and tremble,” yet are they not saved. We must trust and confide in Christ as our Saviour. We must rely on the Sacrifice which He has offered, and only on this, as the sole, but all-sufficient atonement. Thus we renounce every other hope, and commit our souls entirely to Him.

Mr. Saurin has the following appropriate remarks on the subject of faith:

“There is a desire to participate in the benefits of the death of Christ, a desire which animates us with a determination to share those benefits, whatever God may require, and whatever sacrifices we may be obliged to make, to possess them. This desire, we think, constitutes the essence of faith. The true believer inquires with the strictest scrutiny what God requires of him, and he finds three principal articles. Jesus Christ,

he perceives, is proposed (if you allow me to speak thus) to his mind, to his heart, and to his conduct. Faith receives Christ in all these respects. In regard to the mind, to regulate the ideas by the decisions of Christ alone. In regard to the heart, to embrace that felicity only which Jesus Christ proposes to its hope. In regard to the conduct, to make the laws of Christ the only rule of action. Faith, then, is that disposition of soul which receives Christ wholly as a teacher, as a promiser, as a legislator. Faith will enable us to admit the most incomprehensible truths, the most abstruse doctrines, the most profound mysteries, if Christ reveals them. Faith will engage us to wish for that kind of felicity which is the most opposite to the desires of the flesh, if Christ proposes it. Faith will inspire us with resolution to break the strongest ties, to mortify the most eager desires, if Christ command us to do so."

Faith is the instrumental cause of our salvation. Without it, we cannot please God, or lead a spiritual life. With it, we are united to Christ and enjoy a vigorous spiritual existence. As the branch by its union with the vine derives its vitality, beauty, and fruitfulness, so the believer has life from and in the Saviour—"In Him he

lives and moves and has his being." In Him has he strength—"Strong in the Lord and the power of His might." In Him has he spiritual beauty—"Thou art comely through My comeliness which I have put upon thee." In Him has he fruitfulness—"He that abideth in Me, the same shall bring forth much fruit."

This life is continued by faith. We are to "walk by faith"—to live by faith. Constantly must we rely upon the merits of our Redeemer, and then shall we constantly experience that we are dead, and that our life is hid with Christ in God.

III. The meritorious ground on which this experience rests.

Christ, "who loved me, and gave Himself for me."

Paul could reason—because He loved me, He gave Himself for me. But He loved the world, every one of all the fallen race of Adam, so that we may exclaim, "He gave Himself a ransom for all, to be testified in due time." "He tasted death for every man." He "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." O wondrous love, that stooped to such as we. Well may we say,

“Could we with ink the ocean fill,
Were the whole earth a parchment made,
Were every single stick a quill,
And every man a scribe by trade;
To write the love of Christ to man
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky.”

The Atonement of Christ is the meritorious ground on which the Christian rests, the only sure foundation upon which he can build his hopes of blessedness.

1. This ground is suitable. It meets the Divine requirements. In the plan of human redemption all the attributes of Deity are honored. Here mercy and truth meet together; here righteousness and peace embrace each other. And in all respects it is perfectly adapted to the condition of fallen man. It is written, “None of them can by any means redeem his brother, or give to God a ransom for the soul.” But in Christ Jesus we have a suitable Saviour. “For such a High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”

2. It is satisfactory. The Law through this medium is obeyed, magnified, and honored. The claims of justice are met and satisfied. God re-

mains just, and yet justifies the ungodly. And Christ, being both Divine and human, is the arbitrator who can represent both parties, and make peace between an offended God and offending man.

3. It is sure and certain. There is nothing doubtful or problematical here. The plan, devised by Infinite Wisdom, and executed by Infinite Goodness and Power, cannot fail. The merit offered is all-sufficient and all-availing.

“Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore.”

The sinner who humbly confides in and relies upon the merits of the Crucified is sure of mercy. Though his sins be numerous and aggravated, yet shall he find pardon. Here is ground upon which the very chief of sinners may rest secure, in the hope of participating in the Divine mercy.

If a persecuting Saul of Tarsus found grace here, shall we doubt or despair? If those who with wicked hands did crucify and slay the Prince of Peace had pardon tendered to them, shall we question our privilege to approach, through this medium, the Father of our spirits, that we may live? If multitudes of sinners of

the deepest dye have, through the atoning blood, been purified, shall we doubt its virtue to cleanse us from all sin? No! We will doubt no more! But with the poet will we sing:

“Lord, I believe, were sinners more
Than sands upon the ocean’s shore,
Thou hast for all a ransom paid,
For all a full atonement made.”

Upon this suitable, satisfying, and sure foundation we may build our house of hope and faith; and though the rain of temptation descends, the floods of persecution beat, and the winds of false doctrine blow, yet shall it stand immovable, for it stands upon the “Rock of Ages.”

Is this, brethren, *our* experience? Then let us give demonstration to all with whom we are conversant, that we live by faith in the Son of God. Let us walk worthy of our high and holy calling, and daily strive to grow in grace, and increase in the knowledge of our Lord and Saviour Jesus Christ.

Have any of us, upon an examination of our hearts, reason to say, “This was once my experience, but is not now; it is not with me as aforetime—through unfaithfulness in using the means which God has appointed for my preservation,

my faith has become weak, my love has grown cold, and my prospects are darkened"? Oh, let me urge you, therefore, to return to the Shepherd and Bishop of your soul. Confess your misdoing, and He will heal all your backslidings and love you freely.

And, dear sinner, unto you I say, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." It is thy privilege to attain this blessed experience. And if thou art found without it in the great day, thou art lost, forever lost.

SALEM, NEW JERSEY, *February 1st, 1848.*



PRESENT SUFFERINGS AND FUTURE GLORY.

“FOR I RECKON THAT THE SUFFERINGS OF THIS PRESENT TIME ARE NOT WORTHY TO BE COMPARED WITH THE GLORY WHICH SHALL BE REVEALED IN US.”—*Romans* viii. 18.

IF we are desirous to know how some men have attained to honorable standing among their fellows, we shall learn that their glory and honor were preceded by toil and suffering.

Do we contemplate the military chieftain whose name now causes the enemies of his country to tremble and her friends to rejoice; at whose bidding thousands cheerfully follow to the field of battle and of death? He arrived not at this honorable position without sufferings. His history presents us with a life of anxiety, toil, and care. Through many afflictions has he passed. Many privations has he endured. Many deeds of noble daring has he achieved prior to his exaltation.

Do we view the statesman who now holds a prominent place among the counselors of the nation, or fills legislative halls with his eloquence, and whose name sounds throughout the land as one whom the people delight to honor? Be assured, he has not attained to his elevated position without toil and suffering.

Contemplate we the scholar who now is foremost in the republic of letters? He has not acquired this distinction without unremitting toil of body and of mind. He has proved, in his own experience, that "much study is a weariness of the flesh."

And should it be thought strange, then, that the Christian, who strives for nobler things, should pass through "much tribulation" to the kingdom?

No great and important object is accomplished without effort. And in proportion to the estimate we put on the desired object will be our effort. And when the contemplated good is realized, then trivial will seem the toil and suffering endured in its acquisition, not worthy to be compared with the object obtained.

Does the Christian lament that he has suffered when glory crowns him—or the statesman that he has toiled, when his ambition has attained its reward—or the scholar that he has spent weary

days and sleepless nights, when he has ascended the hill of science? And think you the glorified saint now regrets that while a resident of earth he preferred "to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season," that he counted the "reproach of Christ of more value than all the treasures" of earth? Does he now lament that he denied himself, took up his cross, and followed Jesus through evil as well as good report? Is he sorrowful now that the battle is fought, and the victory won; that the race is terminated, and the crown obtained; that the pilgrimage is ended, and the rest gained; that the voyage over life's tempestuous ocean is accomplished, and the haven of eternal repose entered; in fine, that his toils and his sufferings are consummated, and his eternal glory commenced, to be perpetuated forever? Surely the sufferings were light when compared with the glory.

Well might Paul, who endured such sharp and ceaseless afflictions, but was highly favored in having a glimpse of heavenly glory, exclaim, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

1. Let us consider the sufferings referred to in the text.

Christianity does not exempt from sufferings in this world; but the follower of Jesus is graciously sustained amid all his afflictions, and realizes that they aid in making up the number of the "all things" which "work together for his good." In the "present time," the Christian is called to suffer temptation. As he passes through this fiery ordeal, he feels—he suffers; but trusting in the Captain of his salvation, he is enabled to war a good warfare, to fight the good fight of faith, and to overcome his potent foe; yea, to come off "more than conqueror, through Him who loved him." He, like his Master, may be tempted to distrust, presumption, ambition, and idolatry, but using the panoply God has provided, he shall be enabled to stand, and, though severely tried, shall not fall by his enemy.

The Christian shall meet with opposition and suffer persecution; for it is written, "All they who will live godly in Christ Jesus shall suffer persecution." In former days the followers of Jesus were greatly persecuted. "They wandered about in sheep-skins, in goat-skins; being destitute, afflicted, tormented." "They counted not their lives dear unto them." So strong was their confidence, so sterling their integrity, that nothing

could induce them to depart from the path of rectitude. They served the Lord in the face of danger and of death. Yea, death in its most terrific forms only demonstrated their fidelity to their Lord and Master. At the present day we are not called to pass through such trying scenes; but, if faithful, we shall meet with opposition; for this world is "no friend to grace to help us on to God."

Mental and bodily afflictions more or less attend the followers of Jesus. It is written, "Man that is born of a woman is of few days and full of trouble"—and, "many are the afflictions of the righteous, but the Lord delivereth him out of them all."

Many of the true followers of Jesus pass to glory through poverty's vale, whose experience is uttered by St. Paul, "as having nothing, and yet possessing all things; as being poor, and yet making many rich." And, finally, death must be experienced, prior to entering upon the future and glorious inheritance.

However peaceful and triumphant the Christian may be in the final hour, still we have reason to believe that those old companions, soul and body, do not part without pain and distress. How great this affliction, how acute this grief,

shall be known only by experience. It is, however, a pleasing thought that, when once endured, it is to be endured no more. This is the final affliction, the last pang that the faithful shall ever experience. "The last enemy that shall be destroyed is death."

II. And now let us think of the "glory revealed."

Even while in these lowlands, full of sin, strewn with snares, abounding in sorrows, and having many enemies hostile to true piety, the Christian is not without the promised glory: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image; from glory to glory, even as by the Spirit of the Lord." Here and now,

"We more than taste the heavenly powers,
And antedate that Day."

In the hour of death the Christian shall have the glory of the victory, when he shall exultingly sing, "O death, where is thy sting; O grave, where is thy victory?" But the glory spoken of in our text is to be revealed, and doubtless implies the felicities of the future and heavenly state.

1. The children of God shall be delivered—forever delivered from all that here afflicted them.

They shall be tempted no more. Satan shall never be permitted to pursue them again. They shall be persecuted no more: "There the wicked cease from troubling; there the weary are at rest." They shall have no more mental anguish, no more bodily pain. No more shall they suffer the pangs of poverty. No more shall they experience the pains of dissolution.

But yet more. They shall not only be freed from all they suffered here, but be made partakers of all that can give perfect satisfaction and consummate happiness.

2. They shall have a glorious Home— $\delta\omicron\tilde{\xi}\alpha$, rendered glory, implies brightness, celebrity, honor. Who can imagine that heavenly Jerusalem, that City of the living God? The glorified will have more cause to say, than had the Queen of the South, "The half was never told me." Only the residents of that happy, heavenly country can know its blessedness. If a day in the Lord's courts below surpass a thousand spent elsewhere, how transcendently glorious must it be to spend an unending day in those courts above, "in that building of God, that house not made with hands, eternal in the heavens"?

"If our fellowship below

In Jesus be so sweet,

What heights of rapture shall we know,
When 'round His throne we meet?"

3. They shall have glorious society.

The renowned, the celebrated, the honorable are in heaven, and to associate with such is to mingle with a glorious society.

There are patriarchs, prophets, apostles, and martyrs. There are those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, . . . of whom the world was not worthy"—the heroes of faith. And beside these great ones will be those nearer to us, and dearer, our own loved and lost friends, that have gone before, and await us on the banks of deliverance.

"E'en now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore."

4. They shall have glorious employment.

Freed from the labor and toil connected with their present mode of existence, the glorified, in Heaven, will find employment congenial with their redeemed natures. Holy Writ informs us, "There-

fore are they before the throne of God, and serve Him day and night in His temple." It is therefore evident, though Heaven is a place of rest, it is also a place where all are employed. The redeemed shall serve the Lord in that holy place called "His temple," perfectly and ceaselessly. They who differed in their views in this world will not differ there—"Ephraim shall not vex Judah, nor Judah Ephraim"; but perfect peace and harmony shall reign throughout the heavenly world.

The redeemed will find satisfactory employment in praising Him, through whose mercy they have been delivered from sin, from its attending evils, and from its final consequences, and have been made partakers of indescribable joy. And as they raise their voices, they will exclaim, in Heaven's sweetest melody, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."

5. Finally, their future state of glory will be perpetuated forever.

Since the Almighty is an Infinite Being, He must have an infinitude of perfections; which we have reason to believe will be revealed to the

glorified throughout a blissful eternity. Hence, there will ever be new glories in the Divine nature to be apprehended by faith, anticipated by hope, and enjoyed by love.

III. Let us estimate the unworthiness of these sufferings to be compared with that glory.

1. Because they are but for a *short season*. Admitting that all our days are days of suffering, still they are but few: "Few and evil are the days of the years of our pilgrimage." How soon does our present mode of existence cease! Well has the poet said,

"We note not time but by its loss,
To give it then a tongue is wise in man."

But the glory to be revealed will never pass away. When myriads of ages have rolled away, this glory is but begun!

2. Because, after all, the afflictions are light. However severe and heavy present sufferings may appear, they are but light indeed when estimated with that "*eternal weight of glory*" which shall be our possession.

3. Because we *merit* all our sufferings, but not the glory. There is not an ill which befalls us, or a pain we endure, but we have merited it; yea, and infinitely more "But the glory is gra-

ciously bestowed." Let the afflicted Christian be of good courage; all his sufferings are *here*; his rest *hereafter*. Let the sinner tremble! his only heaven is here! How full of misery his heaven! How awful must be his hell! Dear sinners, "come and go with us" to that Heaven of glory. And, though we suffer awhile, yet we shall inherit an eternal glory; "to the which ye are called by the God of all grace."

SALEM, NEW JERSEY, *January 17th, 1849.*

NOTE.—This Sermon is concluded on the last page of the book in which the series was written, with evidently great care, in Mr SHAW'S neat and legible penmanship. It was abbreviated to fit in the scant space left, and across the page is the following: "This discourse is little more than a sketch for want of room. The book is now filled. The work is but poorly done, yet may it, by God's blessing, do some good. Amen and amen."



